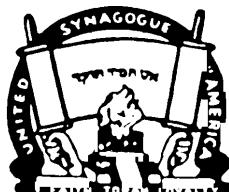


PROCEEDINGS  
of the  
**EIGHTH ANNUAL CONFERENCE-CONVENTION**  
of  
THE CANTORS ASSEMBLY OF AMERICA  
and  
THE DEPARTMENT OF MUSIC OF THE UNITED SYNAGOGUE OF AMERICA



**MONDAY, TUESDAY, WEDNESDAY, THURSDAY, MAY 9th, 10th, 11th, 12th, 1966**

at

The Grossinger Hotel and Country Club  
Grossinger  
New York



**Officers and Members of the Executive Council  
of The Cantors Assembly of America  
July 1st, 1955 to June 30th, 1956**

**Seated L to R:** **MOSHE NATHANSON, Treasurer; SAMUEL ROSENBAUM, Vice President;**  
**CHARLES SUDOCK, President; HENRY FRIED, Secretary**

**Standing L to R:** **ARTHUR KORET, ABRAHAM FRIEDMAN, DAVID J. LEON, ALVIN F. SCHRAETER,**  
**W. BELSKIN GINSBURG, CHARLES BLOCH, DAVID BRODSKY, MAX WOHLBERG,**  
**NATHAN MENDELSON, EDGAR MILLS.**

**Not In Photo:** **DAVID J. PUTTERMAN, Executive Vice President; MORRIS SCHORR, JACOB SIVAN.**

# THE CANTORS ASSEMBLY OF AMERICA

July 1st, 1955 to June 30th, 1956

## **OFFICERS**

## **EXECUTIVE COUNCIL**

## **Ex-OFFICIO**

W. Belskin Ginsburg Abraham J. Rose  
Nathan Mendelson Max Wohlberg

NATIONAL COUNCIL

Julius Blackman	Morris Levinson
Maurice Goldberg	Yehudah Mandel
Judah Goldring	Abraham Marton
Michal Hammerman	Saul Meisels
Mordecai Heiser	Moses Silverman
Gabriel Hochberg	Jacob Sonenklar
Nathan Katzman	Isaac Wall

## THE DEPARTMENT OF MUSIC

Hazzan David J. Puttermann, *Director*

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**PROCEEDINGS**  
**MONDAY, MAY 9th**

**ANNUAL MEETING OF THE EXECUTIVE AND NATIONAL COUNCILS OF THE CANTORS ASSEMBLY OF AMERICA.**

*Hazzan W. Belskin Ginsburg, Presiding  
Chairman, Executive Council*

The Annual meeting of the National and Executive Councils was called to order at 3:15 p. m. at Grossingers, Grossinger, New York.

Present: Hazzanim Moshe Nathanson, Michael Hammerman, David J. Leon, Yehudah L. Mandel, Samuel Rosenbaum, Charles Sudock, Edgar Mills, Ben. G. Nosowsky, Mordecai G. Heiser, Arthur Koret, Abraham Marton, Alvin F. Schraeter, Morris Schorr, Abraham Friedman, Henry Fried, Max Wohlberg, W. Belskin Ginsburg, Irving Pinsky.

Hazzan Charles Sudock read a telegram from our Colleague, Hazzan David J. Puttermann who expressed his regrets at being unable to attend the Convention. His best wishes were extended to all for a fruitful Convention.

The Chairman led the discussion of the Convention Program. It was noted that many Committee reports are now made part of the Convention kit which is distributed to the Members and will not be read on the Convention floor.

The Minutes of the last meeting of the Executive Council were read by Hazzan Arthur Koret. The Minutes were accepted as read.

The National and Executive Councils voted to recommend to the Convention that Hazzan W. Belskin Ginsburg be appointed an Ex-Officio member of the Executive Council.

A letter from Hazzan Charles Sudock was read suggesting that a report be prepared several days after the Convention and this report be made available to our members so that each Congregation will receive the highlights of the Convention. A motion was made and seconded that the editors of the "Cantors Voice", under the chairmanship of Hazzan Samuel Rosenbaum, prepare a Convention report to be made available to our members for a report to their respective Congregations.

Hazzan Koret read a Memorandum from Rabbi Wiener in reference to the funds for the Cantors Institute. The lack of funds presents a very serious problem to the budget of the Institute and Hazzan Koret is to exert every influence to make the Membership mindful of this pressing urgency. A motion was made and seconded that the report on the funds for the Cantors Institute be made at the first Executive session instead of at the first evening session.

The Resolutions to be submitted to the Convention were read by Hazzan Samuel Rosenbaum.

The Resolution on Retirement was approved.

The Resolution on Education was approved.

The Resolution for a National Competition was approved.

The Resolution on Certification was approved. (Resolutions will be found in the minutes of the Afternoon Session of Tuesday, May 10th.)

Hazzan Abraham Marton recommended to the Executive Council that they call an additional meeting of the National Council and suggested that financial aid be considered for such an endeavor.

**OPENING SESSION**

*Hazzan Edgar Mills, Presiding  
Chairman Convention Committee*

Before the business of the Convention was begun, Hazzan Mills made the sorrowful announcement that this was the first Convention at which the Assembly would not have the benefit of the wisdom and experience of David J. Puttermann. Only the serious illness of Mrs. Puttermann kept Hazzan Puttermann away.

The following message was read from Hazzan Puttermann.

*Hazzan Charles Sudock, President  
Cantors Assembly of America, Grossingers Hotel*

*Am heartbroken not to be with you. I shall be thinking of you every moment I pray that your deliberations and decisions will be motivated and influenced only by what is best for our sacred calling and most beneficial for all in our Assembly. God bless you.*

Affectionately,  
David Puttermann

Hazzan Mills expressed the hope, that was uppermost in the hearts of all, that the Almighty would send His healing Grace to the Puttermann family.

**CEREMONY OF INDUCTION OF  
NEW MEMBERS**

The opening session was called to order at 8:45 P. M. by the Chairman of the Convention Committee, Hazzan Edgar Mills who welcomed the assemblage and

introduced Hazzan David Brodsky, Chairman of the Membership Committee to conduct the ceremony of Induction of New Members.

#### HAZZAN DAVID BRODSKY:

We are gathered here on the occasion of this 8th Annual Convention of The Cantors Assembly of America in order that we may dwell upon matters pertaining to the welfare of our exalted *Avodat Hakodesh*. As we are about to induct new members into our organization, we beseech Thee, Heavenly Father, Who graciously bestowest knowledge on man, and endowest him with reason, to send us the light of Thy truth, that we may gain an ever clearer insight into the wisdom of Thy ways. Imbue them with the will to understand, to discern, to hearken and to learn, so that they may be able to administer the high responsibilities of their office. With song and with chanting, with gratitude and with hope we lift up our hearts to Thee, and ask Thee to let the seal of Thy divine approval be stamped upon this gathering and the purpose which has brought us together.

Establish Thou the work of our hands in the year to come. Thus may we keep faith with Thine ancient covenant, and find grace and acceptance in Thy sight and in the sight of all whose lives touch ours, Amen.

To you, the new candidates who are about to be installed as members of our Assembly, may I express this thought. We who are dedicated to the sacred calling of *Hazzanut*, and who are blessed with the gift of song, should never cease to search for the greater artistry and sincerity, always raising the prestige of the *Hazzan* to the highest cultural and moral level, never forgetting our greatest privilege and opportunity for inspirational leadership in this sacred service.

The *Hazzan* as a *Sheliah Tzibbur*, the deputy of the congregation in prayer before God, can help teach people how to pray, can help men and women towards a deeper realization of the meaning of prayer.

In order that he may exercise a beneficial influence upon the members of his congregation who regard him as a religious functionary and a minister of *Hazzanut*, he must, by his life, by his faith and by his devotion, stand as an exemplar to those to whom he would minister.

And now, I deem it an honor and a privilege to welcome and to induct into our midst, the following colleagues who have satisfactorily met all of our Standards and Requirements for membership:

JOSEPH AMDUR  
Mount Vernon, N. Y.  
ZVEE ARNOI  
Forest Hills, N. Y.  
IRVING GROSS  
Denver, Colorado  
DAVID HOLTZ  
Baldwin, Long Island

CHAIM Z. KEMMELMAN  
Rochester, N. Y.  
EDWARD KLEIN  
Miami Beach, Fla.  
GERRY LIFTON  
Colorado Springs, Colo.  
KURT MESSERSCHMIDT  
Portland, Maine

JULIAN K. MILLER  
El Cajon, Calif.

SHOLOM NELSON  
New Britain, Conn.  
SAMUEL POSTOLOW  
Brooklyn, N. Y.

IRVING SCHREIER  
South Bend, Ind.  
JOSEPH SCHWARTZMAN  
Atlanta, Ga.  
MENDEL STAWIS  
Detroit, Mich.

CHARLES M. WIESNER  
Norfolk, Va.

By virtue of your qualifications, and this Induction Ceremony, you are now an integral part of the Cantors Assembly of America. I bid you welcome. *Berukhim Habaim*.

רְבָּעִים כִּי הַעֲלָמִים, הַתָּה אֶזְנָךְ וְשָׁמָעַ  
לְקוֹל עֲבָדֵיךְ הַעֲומָדִים לְפָנֵיךְ בְּדָחִיכְנָה  
וּרְחִיכִּסָּא לְעַבְדָּךְ בְּעַבְודָה הַקְּדוֹשָׁה  
שְׁלִיחֹתֵינוּ הַקְּדוֹשָׁה לְטוֹבָת הַיְהּוּדָה  
אֲשֶׁר הַנְּחַלְתָּנוּ.

תֵן בְּלָבָנוּ וּבְלָגָם בְּיִנָּה וְדָעַת לְסֻעַּן  
שְׁנִי הֵינוּ רָאוּיִם לְכַהֵן בְּקָדְשׁ בְּאַהֲבָה  
וּבְיִרְאָה. יְהִי רְצֹן כִּי חִזְכָּנוּ  
כְּשַׁלְּכִיבִּיכְיָא צָבוֹר שֶׁל עֲדָת יִשְׂרָאֵל לְלִפְנֵד  
וְדָרוֹסָם אֶת בָּנֵי קָהָלוֹתֵיכֶם בְּעַבְודָה  
שְׁבָלָב וּבְעַבְודָת הַשְּׁرָח בְּשִׁירָה וּבְחַפְלָה.

יְהִי רְצֹן שְׁחָשָׂרָה בְּרָכָה בְּכָל מַעֲשֵׂיכֶם  
וּשְׁתַּחַתְיוּ לְסֻקּוֹר עַגְגָּנוּ רְוחָנָנוּ לְכָל עַדְתָּה  
יִשְׂרָאֵל וְחַנְחַילָן חִפָּרָה וּגְדוּלָה  
לְכָנָסִית הַחִזְנִים דָּאָמְרִיקָה.

Almighty God, Bless those who have amiated them selves with us . . . Sustain them in life, guard them in health, and let them continue in Thy service and in the service of Israel. Amen.

\* \* \* \*

#### COMMITTEE REPORTS

##### CONVENTION COMMITTEE

*Hazzan Edgar Mills*

The Convention Committee was responsible for the arrangement of the programs, subject matter, guest lecturers, artists to present the concert, location, and many other details necessary for the preparation of this gathering.

The suggestions made at the All Day Planning Session, attended by many members of the Cantors Assembly, as well as the wise recommendations made by our Executive Council were of inestimable value to the Convention Committee in formulating its schedule. We, the Committee, consisting of Hazzan Asher Bala-

ban, Eleazar Bernstein, Harry Brockman, Jacob Kleinberg, Arthur Koret, Irving Rogoff, Alvin F. Schraeter wish to express our appreciation to our Executive Vice President, David J. Putterman for his untiring efforts and sincere cooperation.

The Committee is especially indebted to Mrs. S. Druckerman, our office secretary, for her tireless devotion to the innumerable details which she handled so masterfully.

#### MEMBERSHIP COMMITTEE

*Hazzan David Brodsky*

As of today we have 200 members in good standing. I am particularly happy to report that all of our members are up to date in their payment of dues. We have eight (8) applications for Membership pending.

Our Committee is presently engaged in devising ways and means to bring into our Assembly all Cantors, who may be eligible for Membership, and all those in particular who are serving in Congregations that are affiliated with the United Synagogue of America and whose Rabbis are Members of the Rabbinical Assembly of America. We are all one large family in the Conservative movement and no one who is serving within our ranks should be outside our family fold.

#### EXECUTIVE COUNCIL

*Hazzan W. Belskin Ginsburg*

Your Executive Board held six meetings in addition to an all day conference during the past year. Practically all of the members of the Board attended each meeting and our President also attended most of them. The year was full of activity which can hardly be reflected in a simple factual report.

After considerable correspondence arrangements were made with the publishing and printing agencies for the insertion of a special line in the *Ketubah* for the Hazzan's signature.

Notification was sent to dictionaries and to publishing companies to include the word "Hazzan" in any future editions of their publications so that the term may be popularized.

Notification was given to our members to apply for Social Security.

Notification was also given concerning Hazzanim who served in Germany to apply for restitution.

A large, formal Convocation was held in New York for the distribution of Membership certification. Much comment was received from various sources and caused a great deal of correspondence. One of our members was so pleased with his Certificate that he sent his personal contribution of \$50.

The question of public endorsement of commercial products was the subject of much discussion and several letters were written to agencies and individuals explaining our position in this respect

An ethical format was suggested for letterheads and cards of Hazzanim.

Many reports concerning the progress of our songster were made, and questions of the title, format, publication, contract, etc. received consideration.

A request was made of the Rabbinical Assembly that a Hazzan serve on their Prayer Book Commission.

Many placement questions arose and it was decided to devote an entire session of the convention to this subject A revision of the forms which we send to congregations was suggested

There were three violations of placement rules reported and they received the extreme consideration of the Council.

Requirements for future Fellow Status were presented and received the approval of the Council. The Council also considered the nomination of men who are to be recommended for Fellow Status this year.

The raising of funds for the Cantors Institute was a subject of frequent discussion and many more concerts and other fund raising projects were scheduled for this year than ever before.

There were many other matters which received the careful attention of the Council.

It would be difficult to find a group of men so earnestly and unselfishly devoted to the cause of Hazzanim and Hazzanuth and to the strengthening of our Assembly and I wish to thank each of them publicly for his cooperation.

Above all, I cannot help but marvel at the tremendous mass of details which are handled so diplomatically and with such great facility by our Executive Vice President, David J. Putterman, who has been an indispensable pillar of strength and deserves our commendation.

We have cash on deposit in The Corn Exchange Bank \$3191.26 and in The Irving Savings Bank \$6309.16 making a total of \$9500.42. Our books are audited by Mr. Benjamin Markowe, Certified Public Accountant

#### PLACEMENT COMMITTEE

*Hazzan Mowia Schorr*

Applications for yearly positions received for the year 1964-1955 from members total thirty-three (33).

12 Placed

16 Renamed at their present positions

2 Not functioning as full-time Hazzanim

Applications received by the Department of Music of The United Synagogue, for the year 1954-1955 from non-members total forty-five (46).

6 Placed

10 Placed for High Holy Days

High Holy Day applications received for year 1954-1955 total forty-two (42).

20 Placed

## CANTORS INSTITUTE STUDENT PLACEMENT

Mr. Sol Mendelson

The Student Placement Committee of The Cantors Institute is now in its third year of existence. It is indeed gratifying to note the steady progress made in this area.

During the academic year 1953-1954 there were fifteen students on the roster. Three were placed in yearly week-end posts, and six were placed in High Holy Day positions, three incoming students for the year 1954-1955 were also placed in High Holy Day positions.

May I hasten to explain that students of the Cantors Institute are not recommended nor may they apply to congregations that have had full-time Hazzanim. They are recommended only to congregations which have never had a Hazzan and only to those congregations that cannot afford to employ a regular qualified Hazzan on a full-time basis and salary.

This year there are twenty-three students enrolled. Since The Cantors Institute is ever-growing in popularity, as evidenced, for example, by the fine record we have developed and maintained in placing the students, we anticipate this year's demand to exhaust the supply at a very early date. As this report is being prepared, negotiations are going on to secure positions for those not yet placed.

We would like to express our sincere appreciation to Rabbi Marvin Wiener, Acting Director of The Cantors Institute, to Hazzan David Putterman, and to the Placement Committee of The Cantors Assembly for their untiring cooperation and invaluable assistance in guiding and counseling the students in their best interests.

May we also give a hearty commendation to Mr. Paul Kavon, a candidate for graduation, who was the school's first Placement Chairman, and who helped lay the foundation for our Student Placement system; Sol Mendelson, a third year student, has assumed the duties of Chairman, and Raphael Edgar and Jack Karsch, both in their second year, serve on The Placement Committee.

We hope and pray that the practical experience that the Student Body gets by serving in positions, coupled with the fine academic training offered by The Institute, will give our future graduates the equipment with which to make a noteworthy contribution to The Cantorate and provide inspiration to the congregation of *Klal Yisroel*.

## FUNDS FOR THE CANTORS INSTITUTE

Hazzan Arthur Kore t

I am pleased to submit the following report of funds raised for the Cantors Institute.

Despite the earnest efforts of your chairman to arouse interest in this vital project, despite a number of very successful concerts, it is sad to report that only 80 members made any contributions to the fund this year.

We turned over to the Institute the sum of \$23,765.04 for the period from July 1954 through July 29th, 1955.

What is disturbing me is the fact that almost two-thirds of our membership did not contribute a single penny to this campaign. Out of the 80 members who did contribute a small handful of men from the Connecticut Region raised almost a third.

I appeal to all those who have participated as well as to those who have not to put their shoulders to the wheel. The sacred word of the Cantors Assembly as well as the future of our profession are at stake.

RECEIVED FROM JULY 16TH, 1964 TO JULY 29TH, 1966.

Funds raised during 1953-54

but deposited in July 1954 (1954-55)	3,481.75
Anonymous	50.00
Abraham B. Shapiro	124.00
Harry Altman	124.00
Samuel Seidelman	124.00
Morris Avirom	250.00
Asher Balaban	255.00
Eleazar Bernstein	216.00
Abram Brodacz	335.00
Harry Brockman	100.00
Simon Bermanis	170.00
Harold Brindell	50.00
David Chasman	50.00
Jacob Cycowski	100.00
Joseph C'ysner	110.00
David Daro	25.00
Samuel T. Dubrow	25.00
Aaron I. Edgar	500.00
Melvin Etra	450.50
Merril Fisher	100.00
Joseph Frankel	120.00
Marcus Gerlich	100.00
Myro Glass	250.00
W. Bleskin Ginsburg	60.00
Maurice Goldberg	5.00
Judah Goldring	300.00
Ernest M. Gottesman	50.00

Leopold Edelsman		266.00	Aaron Mann	300.00
Ernest Gottesman	{		In Memory of Amy B. Puttermann	1416.00
Jacob Gowseiom		430.00	William Rubin	60.00
Irving Gross		26.00	Moses J. Silverman	60.00
Rapael Grossman		6.00	Marvin Savitt	183.00
Michal Hammerman		226.00	Sol Wechsler	60.00
Mordecai Heiser		60.00		
Gabriel Hochberg		343.00		\$23,765.04
Jacob Hohenemser		70.00		
Israel Horowitz		80.00		
William S. Horn		100.00	RETIREMENT AND AID COMMITTEE	
David Holtz		10.00		
Abraham Kaplan		262.00	<i>Hazzan Jacob Kleinberg</i>	
Herman Kinnory		200.00		
Saul Kirshenbaum		200.00		
Arthur S. Koret		1,848.60		April 26, 1966
David J. Leon		802.12	Hazzan Jacob S. Kleinberg,	
Harold Lerner		100.00	The Cantors Assembly of America,	
Morris Levinson		200.00	3080 Broadway,	
Gerry Lifton		103.00	New York 27, New York.	
Irving Kischel		160.00		
Sigmund Lipp		60.00		
William Lipson		200.00		
Abraham Martin		200.00		
Nathan Mendelson		617.67		
Yehuda Mandel		100.00	Morris Amsel	Harold Lerner
Samuel Morginstin		25.00	Jacob Barkin	William W. Lipson
Saul Meisels		210.00	Charles B. Bloch	Abraham Marton
Ivan E. Perlman		26.00	Aaron I. Edgar	Paul Niederland
Irving Pinsky		76.00	Harry Freilich	Ben G. Nosowsky
Morris Pernick		10.00	Fred S. Gartner	Morris I. Okun
Abraham Rabinowitz		666.00	Marcus Gerlich	Jacob J. Renzer
Irving H. Rogoff		71.00	Maurice Goldberg	Morris Schorr
Abraham J. Rose		26.00	Michael Hammerman	Gregor Shelkan
Louis Rosen		260.00	Mordecai G. Heiser	Rubin Sherer
Samuel Rosenbaum		200.00	Jacob Hohenemser	Kurt Silbermann
Jacob Rothblatt		65.00	Simon Kandler	Abraham D. Silensky
William Sauler		30.00	Morton Kula	Moses J. Silverman
Morris Schorr		260.00	Josef S. Lengyel	Jacob H. Sonenklar
Alvin F. Schraeter		341.00		
Arnold Schraeter		110.00		
Jacob H. Sonenklar		366.00		
Charles Sudock		1,405.00		
Jacob Sivan		116.00		
Pinchas Spiro		670.00		
Gregor Shelkan		176.00		
Gedalia Scheinfeld		60.00		
Irving Schreier		271.00		
George Wagner		600.00		
Isaac Wall		612.60		
Adolph J. Weisgal		600.00		
Max W ohlberg		76.00	Cordially your,	
Henry Wahrman		662.60	Larry Helfgot	
			<i>Executive Secretary</i>	

## COMMITTEE ON STANDARDS

Hazzan Yehudah L. Mandel

I am pleased to note that the general approach of our colleagues to raise the standards of our profession, to achieve recognition in their respective communities, has been satisfactory. Except for a very few cases the year passes without the occurrences of any disciplinary action concerning our members. Comparing our conditions with those in similar organizations, we may proudly say : *B'soch am kedoshim onochi yoshev*. Many of our colleagues received degrees and were highly honored in and out of the organization. Throughout the nation Hazzanim have achieved highest recognition for their outstanding Musical, Educational, and Communal work. From our body totaling over two hundred members there were no violations of the accepted code of standards. Our record justifies a feeling of pride!

Unfortunately, however, the recognition of our profession by our own top organization The United Synagogue of America and its affiliates is still far from perfect leaving much to be desired. In view of the situation we must take a realistic attitude in searching for the proper remedy.

Analyzing the situation, we must realize that in order to achieve the high standards we set, we have a two-fold mission. First, to satisfy the aspirations of this great body of *sh'lkhay Tzibbur* without lowering our standards. Second, we have to achieve recognition and esteem from the outside world, raising our standards without accusations of al *michrom b'keser tsadik*.

These are the problems that have to be solved and if we combine our efforts, we will succeed.

## CODE ON CONGREGATIONAL STANDARDS

Hazzan Charles Bloch

The Committee on Congregational Standards met a few times this past year to discuss various specific and general problems. However, the most important project now in progress is the suggestion that this "Guide" may now be changed to a "Code" and that it be expanded to include such matters as the observance of *Kashrut* at functions at the Synagogue or under the auspices of the Synagogue or any of its affiliated bodies and the prohibition of gambling under similar auspices.

The members of The Cantors Assembly of America must bear in mind the fact that we are not to be "guided" by the "provisional draft for a proposed guide for Congregational Standards" which was adopted at the United Synagogue Convention in 1952. We have of course reference only to that portion of the "Guide" dealing with "Generalized Duties of the Cantor." Instead the "Guide", which we approved and adopted in its original form may be found on page six

of the printed Proceedings of our 5th Annual Conference Convention of May 1952.

It is to be hoped that the revised "Code" will be changed to its original form as is contained in the above mentioned printed Proceedings.

## MUSIC COMMITTEE

Hazzan Moshe Nathanaon

Ourreport this year will be short, "actions speak louder than words".

We come before our Convention with our third publication and it makes us very happy indeed.

1. "The New Music for Weddings" by Castelnauo-Tedesco. This as you know was published by us four years ago and should be familiar to all of us. Yet, it is still in place to remind our Colleagues to rid our weddings once and for all of the alien and often banal songs and introduce instead fine Jewish music written by a great composer to inspiring biblical texts.

2. Our second "*Gebrawhs Musik*" was the publication of "*Rabbotai N'varekh*" (Music for the "*Birkhat Hamazon*"). We are very happy to report that so many of our colleagues have availed themselves and their congregations of this useful booklet. Communications from Rabbis and laymen that reached us, indicated the pleasure they derived from their Cantors who lead them in Grace with authority and added beauty and decorum. This is most gratifying. Would that all of our Hazzanim make full use of "*Rabbotai N'varekh*" in their schools, congregations and public functions. At not only contains the music for every word, but can also boast of a beautiful printed Hebrew text and a very fine translation.

3. Finally, we are proud to present before this Convention our latest publication, namely the long awaited "Congregational Songster".

"*Zamru Lo*", Volume I, Friday Evening Service. This 150 page book contains 262 compositions, encompassing the entire service from "*Hadlakat Ner Shel Shabbat*" until after the "*Oneg Shabbat*" including "*Kabbalat Shabbat*" "*Arvit L'Shabbat*" *Zmiroth* and Hymns, the texts of which will be found in the prayer book of the Rabbinical Assembly, by which we were guided.

All explanations and acknowledgements are given in the Forward and there is no need to repeat them here.

We earnestly hope and pray that this "*Zamru Lo*" will find grace in the eyes of all concerned so as to assure us that our labor and expense were not in vain and to encourage us to proceed with volume II etc., etc. for the benefit of Jewish worship. *Baruch Sheheheyenu v'higgianu lazman hazeh.*

## METROPOLITAN REGIONAL BRANCH

*Hazzan Charles Bloch*

The Metropolitan Regional Branch convened once a month during the past year for the purposes to which it has been dedicated in the past. There have always ensued lively interchanges of ideas ranging from conventional to highly controversial.

Individual as well as common problems have been freely aired and better understanding has often evolved through analysis. Many of our thoughts have found their way into the deliberations and actions of the Executive Council and have thus benefitted the entire Assembly.

The Cantors Concert Ensemble under the direction of Vladimir Heifetz distinguished itself in concerts within the Metropolitan area, as well as in an appearance in Bridgeport, Conn. These were all fund-raising projects for the Cantors Institute of the Jewish Theological Seminary of America. The Ensemble was also privileged to appear in Carnegie Hall on November 14, 1954, at a Mass Meeting entitled "The Synagogue Speaks" in observance of The American Jewish Tercentenary, sponsored by the Synagogue Council of America and the New York Board of Rabbis. They brought pleasure to a vast enthusiastic audience and pride to our Region.

The officers elected to serve for the ensuing year are:

Hazzan Charles B. Bloch ..... *Chairman*  
Hazzan Alvin Schraeter ..... *Vice-Chairman*  
Hazzan William Glueck ..... *Vice-Chairman*  
Hazzan Harry Altman ..... *Vice-Chairman*  
Hazzan Asher Balaban ..... *Vice-Chairman*  
Hazzan Irving Rogoff ..... *Corresponding Sec.*  
Hazzan Samuel Seidelman ..... *Recording Sec.*  
Hazzan Abraham Shapiro (of L. I.) ..... *Treasurer*

### *Advisory Council*

Hazzanim Abraham Friedman  
William Sauler  
Herbert Harris  
Marvin Savitt  
Henry Freed  
Simcha Dainow  
Harry Brockman

We look forward to a year of accomplishment through greater integration with our brother organizations of United Synagogue of America.

## WEST COAST REGIONAL BRANCH

*Hazzan Julius Blackman*

I'll confine myself to one aspect of our activity: our relations with the United Synagogue of America. We are officially represented on all their major committees: Executive, Men's Club and Youth Commissions, etc. For example: I am a member of the Steering Committee for the 10th Annual Regional Conference. Five of our colleagues will serve as recorders at the Seminars of this Convention, and I will chair a Seminar. As in past years, a Cantor will chant the *Birkhat Harmazon* at the annual dinner; and the R. A. and the C.A. are conducting jointly the Sabbath Eve Service participated in by all congregations.

The United Synagogue of America sponsored a week-end *Kalla* for lay leaders at which I am officially invited to participate for the C. A. Similar *Kalla* for the Y. P. L. and Confirmation graduates will have our men acting in simular capacity.

We also conducted a series of illustrated lectures on Jewish Music and the role of the Cantor in a number of United Synagogue Congregations.

I was asked to write a *Havdalah* Service for home observance, which will be distributed to all who attend the Annual United Synagogue Conference this weekend.

I am disturbed over the fact that resolutions adopted at last year's Convention have not been implemented. I refer you to page 58 of the Proceedings of last year's Convention from No. 2 through to the end of the Resolutions Report.

Again, may I register a strong protest against the ruling by the Convention Committee limiting reports to 1 typewriter page double spaced. This may save time and printing expenses, but it also effectively prevents us from reporting to you the activities and experiences of our region.

In closing, I wish this great Conference every success. May our Assembly grow from strength to ever greater strength, benefiting from our mistakes, and learning from our experiences.

## NEW ENGLAND REGIONAL BRANCH

*Hazzan Gabriel Hochberg*

We are happy to report that we of the New England Region of the Cantors Assembly of America have grown since our last report from fourteen to fifteen members.

We held two meetings in Newton, and for our third, we joined the Connecticut section in Springfield where a Committee on Resolutions was appointed. The com-

mittee, consisting of Hazzanim Michal Hammerman, Arthur Koret, David J. Leon, and Gabriel Hochberg (Cantor Morris Levenson excused), met in Newton and drew up seven resolutions. These were sent into the Assembly office as per request.

Two concerts were held in our region: one in Temple Shalom, Milton, Mass., by Cantor Irving Kischell, and the other in Temple Emanuel, Newton, Mass., by myself. The other members of our region have raised funds through other methods.

I would like to call attention to the fact that at one of the concerts two non-members of the Assembly graciously took part: Cantors Leon Masovetsky and Ilil Gilden.

May I add that I speak for all my constituents when I say that, as busy as our personal schedules are, we would like to meet more often for the furthering of the cause of the Cantors Assembly.

#### PHILADELPHIA REGIONAL BRANCH

Hazzan Yehudah Mandel

It makes every chairman happy when he can report new accomplishments. It would make me feel very proud if I also could give a completely favorable and perfect report. I would feel a sense of gratification and pride if I could relate that every member in the region is fully cooperative when their help is needed. This ideal situation, however, is not applicable to the Philadelphia Region. "*Eyn lanu mushalvat hareshaim, V'lo miyeshurey hatzadikim.*" Nevertheless, we did introduce some innovations during the year and hope for a better future. The specific report is as follows :

We have sixteen members with approximately one half dozen prospective members. Three of these prospective members have already applied for membership in the Cantors Assembly. We feel that the hope for growth in our region is based on reality. The majority of the membership is from Philadelphia proper so of course our monthly meetings are held there. In order to stimulate interest in attendance we divided our meetings into two parts. The first part of the time we devote to the business problems that are on the agenda. The business meeting is open to members only. The second part of the schedule is devoted to lectures preparey members and dealing with professional topics. Non-members as well as members may attend this part of the program which is usually followed by a very stimulating discussion. This system not only made for better overall attendance but presented to us some very valuable information. We have made plans for the future to invite some choice outside lecturers.

To open the year we also had a purely social get together. The attendance was good. We discussed various ways to raise our standards. An establishment of

a Cantors' Choir was suggested, at the same meeting and plans have been made along these lines.

We have tried to maintain as close a relationship as possible with the United Synagogue. I must stress the word "tried" because it has often been difficult to maintain close harmony with the organization. It is even more difficult to understand why obstacles should arise in Philadelphia where the great majority of the congregations are members of the United Synagogue of America. Congregations in the past have disregarded completely our request, that Hazzanim be secured organization. In direct opposition to our requests some congregations have engaged Hazzanim through Cantorial Organizations, or even through private agents. All this, while these congregations are members in good standing with the United Synagogue. This is a serious matter and should be immediately corrected.

Funds for the Cantors Institute were raised by private solicitation only. My colleagues from Philadelphia have reported that individual solicitation in the congregations was violently opposed. They feel that our Institute should be included in the general Seminary drive, as are included the other educational agencies i.e. the Teachers Institute. In spite of the difficulties incurred, we have raised \$1,000 to date and another \$500 will shortly be raised.

We pray to God for our people and endeavor to achieve greater heights in the constant struggle for the betterment of our profession.

#### CHICAGO REGIONAL BRANCH

Hazzan Maurice Goldberg

I consider the greatest achievement of the past year the Workshop which was developed with the help and guidance of our friend and colleague Todros Greenberg. These weekly Workshops were attended by many Hazzanim. Among them Harold Brendel, Jordon Cohen Maurice Levy and myself.

We had meetings during the year.

During the past year \$350.00 was raised by personal pledges and contributions. There were three men involved: Harold Brendel, Moses Silverman, and myself. Of course this total is less than the prior year's total which was in excess of \$1000. but whereas last year only two men were involved this years total was raised to three.

If each member of our region exerted himself even a little bit our problems would vanish. I know the inspiration of these sessions will inspire my worthy Chicago colleagues to develop and strengthen our region.

## CONNECTICUT REGIONAL BRANCH

*Hazzan David J. Leon*

It is with a feeling of great pride that I submit this report of the Connecticut Region of the Cantors Assembly of America, covering a year beginning with good planning--continuing with devoted, dedicated and constant effort-and culminating with fruitful achievements. Our pleasant year begins with an all day planning session in New London in the form of an outing and picnic, where our Hazzanim and their families gathered to spend a very enjoyable day. Our colleagues came prepared with their respective recommendations, suggestions and plans. After thorough deliberations and discussions pro and con, we set up our yearly calendar of events which included the posting of dates for the eagerly awaited concerts that our region presents in the various communities for the benefit of the Cantors Institute. One phase of our labor of love, is the establishment of the Cantors Concert Ensemble of Conn. and the initiation of our own music library. Both are under the very able direction of Hazzan Abraham Rabinowitz. Each month, we gather with our wives for the meetings which are held in the homes of our respective members-some of us traveling as much as 160 miles in one evening and many times in very foggy and stormy weather. Our absentees rarely add up to more than 2 or 3 members.

Important to us is our friendly association with our colleagues from the New England Region. We meet twice each year to think through our mutual problems and to answer many questions which confront us. One of the benefits from these sessions is that colleagues from both regions have participated in each other's concerts. We have, together, submitted our thinking in the form of minutes and resolutions to our national office. I say, in all modesty, that the spirit and endeavors of the Conn. Region has made a tremendous impression on our neighboring region. Then too, for the second year in succession, the Cantors Concert Ensemble of the Metropolitan Region has been invited to present its fine program at one of our Conn. concerts, and this association has also cemented many warm friendships. All this makes for a closer knit and better working Cantors Assembly.

We in Conn. feel that our congregation members and community friends are no less charitable than Jews in other communities. We are convinced that our people love Jewish music just as much as Jews in other cities. We know that there are as many synagogues and Talmud Torahs being built, and as many U. J. A., Bond and other important drives that are conducted in our towns as there are in other communities. We know also that our larger cities and smaller towns are as average as any other city or town in America. We are sure that we in Conn., are as talented, as aggressive, as able and as devoted as Hazzanim in other regions. With this in mind, we set out to do a job which we felt was the obligation of the average Hazzan in the average American community. We came through with eight successful concerts-successful artistically, culturally and

financially. One great problem confronted one of our members. What can a cantor who is new in his community do for the Cantors Institute? How long must one serve his community before he can attempt to present a concert? How long does it take to make enough friends and contacts to be in a position to undertake such a challenge? This problem faced our colleague, Melvin Etra, who has been serving in Willimantic, Conn. a mere eight months. His concert was a very fine success in every way, and the Cantors Institute benefited to the tune of \$500.

Every member of the Conn. Region served with great distinction on the Tercentenary Committee of his community and in Jewish Music Month observances. Several colleagues were the guiding forces in community-wide concerts in behalf of these celebrations. Special services were conducted on Shabbat Shirah in many synagogues. All our colleagues, collectively and individually, have contributed greatly to the elevation and further enhancement of our sacred calling. I am proud to list the members of our energetic region. Hazzanim Eleazer Bernstein, New London, who raised \$1900.; David Leon, Bridgeport, \$802.12; Morris Levinson, New Haven, \$190.; Irving Pnisky, Waterbury, \$75.; Abraham Rabinowitz, Norwich, \$665.; Louis Rosen, New Britain, \$250.; Charles Sudock, New Haven, \$1800. The following who are not members of the Cantors Assembly have aided us greatly in our concerts through their active participation and support. Hazzanim Mendel Klein, New London and Sholom Nelson, New Britain. This is 100% participation and cooperation. We plan to continue our dedicated work for the enhancement of our professional standing as Hazzanim. We are very eager to continue our studies and increase our knowledge through our own courses and seminars and through those which will be made available to all of us through the Cantors Institute. We are determined through our continued support that the Cantors Institute be the source from which future generations of American Jews will be assured of qualified Hazzanim.

## TRI-STATE REGIONAL BRANCH

*Hazzan Mordecai Heiser*

The work of our Regional Branch has been progressing during the past year. Two colleagues have joined our Region; Hazzan Ashery of Pittsburgh and Hazzan Wahrman of Dayton. Our sessions have been fruitful and inspirational. We discuss matters pertaining to Hazzanut, we listened to and evaluated recordings, we discussed problems with which we are confronted in our Congregations and communities. These meetings are always very pleasant and we enjoy the fellowship of our colleagues. In the past year the colleagues Lipson, Akron; Edelstein, Youngstown and Bermanis, Cleveland have been hosts and we express our gratitude to them and their facilities for the sessions.

In our deliberations we have stressed the importance of supporting the program of our Assembly especially

as far as the raising of funds for the Cantors School of the Seminary is concerned. Cantor Wahrman of Dayton, Ohio and Cantor Lipson of Akron, Ohio have held concerts which were very successful both artistically and financially. Most of the other colleagues have raised funds otherwise. During the coming year concerts in other parts of the region are planned.

In one of our meetings it was decided to exchange music material between the colleagues, especially music which is very difficult to obtain. It was suggested that we propose that such an exchange ought to be arranged on a national basis.

Our Region is comprised of 13 members from Pittsburgh, Cleveland, Akron, Youngstown, Johnstown, Steubenville, Dayton and Altoona.

We are looking forward to another year of deliberations and social get togethers for the benefit of our colleagues and for the betterment of our profession.

We are pledged to carry out and support the program of the Cantors Assembly and by doing so we hope to become a valuable asset to our National Organization.

The session adjourned at 10:30 p. m and was followed by a social hour.

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### TUESDAY, MAY 10th

#### EIGHTH ANNUAL MEETING OF THE CANTORS ASSEMBLY OF AMERICA

Morning Session

*Hazzan Charles Sudock*

*President, The Cantors Assembly, Presiding.*

The meeting was called to order by the President at 10:15 who introduced Hazzan Schya H. Rosensweig, who gave the invocation.

**אבינו שבשים, צור ישראל וגואלו,  
חיה עמו שלוחי עסך בית ישראל  
בקהילנו לבקש מלפני רלונחותנו בדרכו  
אשר נלך בא.**

**את חפלתנו חטפע ורנחנו עדיך קרב  
צחצח ולגנו חכו. הבוחר בשיר  
זמרה ברך את כנישתא הדין, סנהגניה  
וראשייה חוקוננו בעצה טובה מלפניך**

**כלכל סאננו בחכמה בחבונה ובדרעת.  
השכן ג'יניגו אהבה, אהוה ורעה  
שלא חעלת קנאוחנו על לב אדים ולא  
קנזאת אדים חעלת על לגנו. ויהי  
רצון שלא יארע דבר תקלת על ידיינו.**

**אנא שוכן סרוצים, חילץ את הפוצחים  
ביום שירה לעושם, וגוחנים זסירות  
לקונם.**

**חרשה שכינח לחוכנו והופע עליינו  
רווח סדרום קדשך כדי שנוכך לעשות  
רצוגך ולעבדך בלגב שלם.**

**סודים אונחו לך, אלוקנו ואלודך  
אבוחנו, Now חיקנו בין סגעיטי  
שיר מקראי וחערב עלייך שירחנו  
כשיר יושר על קרבניך.**

**ויהי נעם לך, אלוקנו וספחה ידיינו  
כוננה עליינו, וספחה ידיינו כוננה.  
אמן.**

Our Father who art in heaven, Protector and Redeemer of Israel, inspire those who have been deputed by Thy people, the House of Israel, as we come to beseech Thee that we be guided onto the proper path.

Hear our prayer, hearken unto our song, edify our words and modify our hearts. O Thou that choosest song and psalm, bless this Assembly, its directors and leaders. Direct us with Thy good counsel and enrich our labor with knowledge, wisdom and sagacity.

May love, brotherhood and friendship abide in our midst. Exclude all manner of envy and spare us perdition and transgression.

O Dweller of the Highest, gird up them that joyfully sing to their Maker on the morrow and at even-tide. Cause Thy Holy Presence to shine upon us and bless us with sanctified spirit, thus enabling us to do Thy will with a perfect heart,

We thank Thee, who art the Lord our God and the God of our fathers that Thou hast cast our lot among the chanters of Thy Temple song. May our offering be precious to Thee as the song that was sung at the offerings.

May Thy favor, Lord our God, rest on us; establish for us the work of our hands ; the work of our hands establish Thou. Amen.

The Members of the Convention arose, and observed a moment of silence in memory of five members who have passed away: Hazzanim Bernard Alt, William H. Caesar, Louis Lazarin, Gershon H. Margolis and Jacob Schwartz.

## "LETS TALK IT OVER"

General discussion of the Committee Reports and good and welfare of our Assembly.

### CERTIFICATION:

The discussion arose on the subject of the form of "Certificate" that was issued for the first time during the past year. Hazzanim Niederland and Grossman took the first part of this discussion. The matter was clarified by the Vice President Hazzan Samuel Rosenbaum who summarized the discussion that had taken place in the Executive Council concerning the modification of the form of "Certificate". The Council felt that the complaints that had come in following the issuance of the Certificate were justified in certain respects and therefore an altered form has been proposed by the Executive Council in the form of the following Resolution : "that permanent Certification be issued to our Members on the following basis":

- 1 - Five successive years of Membership in good standing in our Assembly, plus
- 2 - Ten (or an agreed number) successive years exclusively engaged on a full time basis in bona-fide Congregations, plus
- 3 - The approval of 3/4 of the Executive Council
- 4 - In lieu of the number of years in the foregoing qualification some worthwhile achievement by a Member may reduce the required number of years but in no case to less than eight years.

There followed a discussion on this proposed Resolution. The participants were: Hazzan Edelstein of Youngstown, Ohio who came into the Assembly after many years of service in the Cantorate. He suggested instead a more difficult entrance qualification including more difficult examinations. Hazzanim Nosowsky and Mandel supplemented the remarks of Hazzan Edelstein. Hazzan Hyman Sky raised the question of the term "Certificate" and "Certification". He felt that might lead to false impression, whereas all Hazzanim receiving such a Certificate would already have been in service for a number of years. Hazzanim Abraham Marton, Schwimmer, Jacob Friedman, and Marantz participated in the discussion on this subject.

Hazzan Rosenbaum then stated that the proposed modified form uses term "Citation of Merit." Others participating in discussion were Hazzanim Silverman of Chicago, Gowseiom of St. Louis. The latter asked why a Cantor with long years of service before entering the Assembly should require a minimum period of five years Membership before receiving such a Certificate. Hazzan Schindler suggested that simple Membership cards plus a Certificate of Merit should meet the needs of our Members. Hazzan Arnold Schraeter suggested that long years of activity in Hazzanut should shorten the necessary period of Membership required

for Certification, e. g., ten years of service in the Cantorate should require five years of Membership in the Assembly. Fifteen years of service should lessen the Membership requirements to four years, twenty years of service to three years, etc. etc. Hazzan Merrill Fisher reiterated Hazzan Rosenbaum's proposed term "Citation". Hazzan Wahrman questioned whether any specified period of Membership should be necessary for Certification after a Hazzan was once admitted as a Member.

Hazzan Barkin suggested that the new proposed Certificate be read whereupon Hazzan Rosenbaum read the proposed form of Citation of Merit:

CERTIFICATE OF CITATION  
THE CANTORS ASSEMBLY OF AMERICA  
*does hereby*  
**Cit.6 for Commendation**

HAZZAN .....

*who has by virtue of long training and exemplary character been appointed by a holy congregation in Israel to stand in prayer before the Almighty and to exercise all the sacred and traditional functions of a*

*HAZZAN AND SHELIAH TZIBBUR  
and who in doing so has brought added dignity, love and honor to himself and to his calling.  
May the Almighty continue to be with him, strengthen his hand, inspire his lips and accept the service of his heart.*

Hazzan Barkin then suggested and Chairman Hazzan Charles Sudock by general consent ordered that a copy of the proposed Citation of Merit be circulated to the entire Membership to enable Members to offer comments, criticisms and suggestions on the proposed form of Cantors Institute Citation.

The next main discussion concerned itself with funds for the Cantors Institute. It was agreed to limit the discussion following the report of Hazzan Koret to 15 minutes. Hazzan Koret read his report on Cantors Institute funds indicating a large deficit for the current year. He then read a message from Rabbi Marvin Wiener, Director of the Cantors Institute of the Seminary and he also referred to our Executive Vice President's reply to Rabbi Wiener promising that the Cantors Assembly would live up to its responsibility. Hazzan Wohlberg suggested that our Members concentrate on trying to get large individual contributions

by emphasizing the positive values created by the Cantors Institute and by pointing with pride to the fine young men who are being graduated from the School to take their place in the Cantorate. He suggested that a parlor meeting of likely contributors to the Cantors Institute could be called in every community and that by emphasizing the values of the Cantors Institute each member could thus raise a substantial sum

Hazzan Morris Levinson of Conn. asserted that there was some danger that in communities where there were more than one Cantor, if they held individual Concerts, it might work to the prejudice of raising funds for the Cantors Institute as the community might look askance at Cantors who did not get together for this purpose and run joint Concerts. Hazzan Shelkan proposed that we require each Member to raise a minimum of \$100. annually. Hazzanim Marton and Heiser participated in this discussion and the general feeling was that there could not be any obligatory amount set since that would operate as a tax on the Members. Hazzan Mendelson of Montreal suggested that each Cantor open a bank account in the name of the Cantors Institute Maintenance Fund or Scholarship Fund and from time to time try to add to that account. He suggested that one means of obtaining funds for the Institute other than Concerts would be to suggest an honorarium which would go to the Cantors Institute whenever a Hazzan is requested to appear for any groups particularly where admission fees are charged. Hazzan Lipp of Bedford, Mass. took part in this discussion.

There was also a remark made by Mrs. Rabinowitz of Norwalk, Conn. who stated that there should be a more widespread realization that Concerts raised the Cantors' prestige and have other values and functions besides the raising of funds.

Hazzan W. Belskin Ginsburg stated that at one time all parts of our efforts were directed to the establishment of the School. Now our efforts should be directed to the fulfillment of our sacred pledge so that we may maintain our own self-respect and the future dignity of the Cantorate. Let us therefore resolve that each find a way to raise the necessary minimum. A number of Members thereupon spontaneously proffered pledges as follows :

Hazzan Balaban . . . . \$250.00 for this year and \$500.  
for next year.

Hazzan Heiser . . . . . \$40. additional for this year.  
Hazzan Gerlich \$100. this year and \$100. next year.

Hazzan Barkin of Washington rose to call for the immediate fulfillment of our pledge for this year of \$26,000. He stated that there were over one hundred Members who had contributed nothing to the Cantors Institute this year. To this end he pledged that he would raise \$1,000. within the next month. President Sudock thereupon asked Hazzan Barkin to accept the Chairmanship of a Special Emergency Pledge Campaign, whose purpose would be to get the entire list of

non-contributors to contribute to this year's funds. Hazzan Barkin accepted. Hazzan Koret pledged a minimum of \$1,000. for next year.

It was suggested that Rabbis be circularized and enlightened on their part in facilitating Concerts for the benefit of the Cantors Institute. Literature should go out in good time for this purpose. Hazzan Moses Silverman pledged \$600. for this year.

Mrs. Hochberg stated that in her community some official had said that the Torah Fund which is raised by the Women's Auxiliary goes partly to the Cantors Institute. She asked whether this was so and was informed that the Torah fund is used for the purposes of Rabbinical students of the Seminary only. The discussion was participated in by Hazzanim Rosenbaum, Wahrman and Barkin. A telegram was received from Hazzan Jacob H. Sonenklar.

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## AFTERNOON SESSION

*Hazzan Samuel Rosenbaum,  
Vice President, The Cantors Assembly, Presiding*

## PRESIDENT'S ANNUAL REPORT

*Hazzan Charles Sudock*

Dear Colleagues :

רְאْ לִפְנֵי סֵד אַתָּה עֹזֶב • ○ אַתָּה עֹזֶב "Thou shalt be aware before Whom thou are standing". We find this inscription over the שְׁלֹמֹן הַקּוֹדֶשׁ in many synagogues, so that it is well known to many hazzanim. And no matter how often a hazzan sees it, every time he looks at it, its message fills him with trepidation :

רְאْ לִפְנֵי סֵד אַתָּה עֹזֶב

There was a time when all hazzanim faced the שְׁלֹמֹן הַקּוֹדֶשׁ so that they could behold the inscription throughout the entire service. Nowadays, many hazzanim face the congregation, and the inscription is really in back of them. And yet - the hazzanim will tell you that as they face the people דְּעַלְמָנִים אֲתָה עֹזֶב invokes in them a feeling of trepidation just as strong, and sometimes even stronger, if not more awesome, certainly - more fearful.

All this is true when a hazzan faces a congregation. What happens when a hazzan faces an audience of hazzanim, as I do now?

I'll tell 'you. The words אַתָּה עֹזֶב • ○ ● JDS 91 stand before his eyes, and in his heart there is a prayer, that his audience of hazzanim be patient, kind, understanding, AND merciful.

Dear Colleagues : This is the Eighth Convention of the Cantors Assembly. Eight eventful years have gone by! I remember the very first meeting that a few of us attended at the home of David Puttermann, on Park Avenue, in New York. There were 7 or 8 of us present. We were inspired by a dream, a vision, of a united cantorate, transmitted to us by our present Executive Vice President, David Puttermann. If at that time we were told that in a period of only eight years we would attain our present status, we would certainly find it hard to believe, for we knew of many unsuccessful attempts to organize that were made in previous years.

Where was the difference? הִנֵּה תְּבַרְכָּה. The difference, my friends, was - in leadership! We felt at that historic meeting that we are entering upon a new experience, a new era, if you will.

We felt at that meeting that in David Puttermann we had THE man, who would lead us to achievement. And-we were right! In the short period of 8 years, we have managed to become an important member in the family of the Jewish Theological Seminary, and we are an organization in the process of growing. Our membership is increasing from year to year. As we become bigger and stronger our capacity for service to our members and to our congregations becomes wider and deeper in scope. Of course, we are aware of the fact that there are imperfections present in our set up. We are fully cognizant that improvements are needed in some phases of our activities. But-we are working at these imperfections, and we are constantly trying to institute changes that will benefit our colleagues and our congregations.

We must remember that we are dealing with men who are intensely individualistic, who do not think alike on a variety of subjects, and some of whom (I say *some* of whom) believe very strongly that rules should be observed by everyone-else. ....

I say-we are making progress, excellent progress for the benefit of all. You may be assured that whatever happens in our every day complex life, has an immediate affect on your administration, and is reflected in action by your Executive Council.

Of course, being human, we mangae to make our share of mistakes. We admit it, and are sorry, but we do not allow these mistakes to discourage us. Having learned from our errors, we keep plugging for greater achievements in the interest of the Cantors Assembly.

Looking into the future, we must realize that there is a tremendous task before us. First and foremost, we must not be afraid to examine our own selves and evaluate our shortcomings, and there are some. Only after that can we take positive action for improvement.

I for one do not wish to delude myself into thinking that everything is alright among us. Just as a chain is weakened by an inferior link, so is our Assembly weak-

ened by an unworthy action of any hazzan, even of a non-member. American Jewry holds us accountable one for the other, making no distinction to what cantorial organization we belong. That is the reason why it behooves us to work diligently for the enhancement of our own ethical standards, as well as those of all the hazzanim in America, which means-close cooperation and frequent amicable contact with other national cantorial organizations.

It also means that we ourselves must cherish our ideals, and increase our efforts to bring greater honor and reverence to our sacred calling. Let us remember the words of the Bible לֹא עֲבֹד אֱלֹהִים כֶּרֶבֶת (Exodus 12 :31) "Go, serve ye the Lord, as ye have **spoken**" As YE Have SPOKEN-d ye have **promised!** We should set for ourselves high ideals and noble aims, and work together, in unity, for the advancement of ALL hazzanim. Only in such a way can we hope to attain the goals we have set before us. The future holds promise for us only in so far as we are willing to work and sacrifice for it.

I know that we have yet many hurdles to overcome. But we have a definite appreciation of our position in the Jewish Community, and an understanding of the ideals which are set before us. We need knowledge. We need the capacity to focus the light of intelligence and understanding upon our problems. No one can deny that the tasks which are before us are gigantic:

- a) There is the matter of devising a way of inducing all of our colleagues to observe all of our by-laws. At times we find this a difficult task. But it must be done, and we are making progress.
- b) There is much to be done in connection with bringing about a closer relationship between our congregations and the Cantors Assembly. It will take time. Slowly, but surely, step by step, we shall press on until we bring about a condition which shall prove mutually beneficial.
- c) There appears to be a feeling among our members that our procedure for placement needs revision. We think that the procedure we are currently following, while not perfect, is the best under the present circumstances. Improvement in this respect depends largely upon better cooperation within our own ranks, as well as between our congregations, their lay leaders, and our Assembly. That is why at this Convention we shall devote a complete session to the matter of Placement.
- d) We are desperately in need of solutions to a number of urgent problems, such as : The Hazzan's tenure in office; his retirement benefits ; his rights and privileges to come under the new Social Security law, with special provisions for clergymen; and many others.

**There is much to be done!** But in order to succeed, we must have the whole-hearted cooperation of each of you. We need your help, and your confidence.

If we stand together, and work together, we shall attain our goal. We shall attain a more fruitful, a more meaningful life for all of us.

I speak not only for myself, but also for my fellow officers, and for the members of the Executive Council, when I say to you that we are fully cognizant of the passage in Proverbs (27:23) יְהִי־צָנֹעַ לְבָדֶךָ "Be thou diligent, to know the faces of thy lambs, set thy heart to the flock". Yes, we *know* what is in your heart. *We know* what your wants are, what your desires are. And I say to you : The Cantors Assembly stands beside you. The Cantors Assembly shall work endlessly for your good, and for the good of the Cantorate in general.

I call upon you, dear friends: Let us go forth together, united in our strength. Let us go forth to improve the present, and meet the future of larger horizons, broader understanding, deeper knowledge. Yes, let us go forth to meet the future without fear, with a manly heart, with hope, and with confidence.

#### NOMINATIONS COMMITTEE REPORT

*Hazzan Jacob Kleinberg*

The nominating Committee presented the following slate of officers for the year of 1955-56, which were unanimously elected by acclamation.

President	- Charles Sudock
Vice President	- Samuel Rosenbaum
Executive Vice President	- David J. Puttermann
Secretary	- Henry Fried
Treasurer	- Moshe Nathanson

#### EXECUTIVE COUNCIL

In addition to the slate presented by the Nominating Committee, there were also nominations from the floor. The following were elected :

For 3 years

Charles B. Bloch  
David G. Leon  
Alvin F. Schraeter

#### NATIONAL COUNCIL

In addition to the slate presented by the Nominating Committee, there were also many nominations from the floor. According to our By-laws this Council consists of the Chairmen of our Regional Branches and those elected. The following constitutes our National Council for 1955-56 :

Julius Blackman	Morris Levinson
Maurice Goldberg	Yehudah Mandel
Judah Goldring	Abraham Marton
Michal Hammerman	Saul Meisels
Mordecai G. Heiser	Moses Silverman
Gabriel Hochberg	Jacob Sonenklar
Nathan Katzman	Isaac Wall

Hazzan Max Wohlberg presented the request of the Executive Council and National Council that Hazzan William Belskin Ginsburg be elected an ex-officio member of the Executive Council so that his great knowledge of the business of the Assembly would not be lost to us.

Hazzan Edgar Mills moved the suspension of the By-laws. Hazzan Niederlander seconded the motion which was then unanimously approved.

#### RESOLUTIONS

The following resolutions were presented and adopted:-

##### I. RETIREMENT

WHEREAS the members of the Cantors Assembly are entitled to participate in the benefits of the Joint Retirement Plan, and WHEREAS only a small percentage of our members is at present enrolled in the plan,

BE IT RESOLVED that the Cantors Assembly instruct the executives of the Joint Retirement Plan to canvas the members of the Cantors Assembly not presently enrolled in the Plan.

BE IT FURTHER RESOLVED that the Cantors Assembly request of the executives of the Joint Retirement Plan to visit the congregation of each man desiring to participate in the Plan in order to assist the Hazzan in selling the Plan to his congregation, where the Hazzan indicates that such assistance is needed.

##### II COURSES TO MEMBERS

WHEREAS the Cantors Assembly, through the efforts of its members has been the guiding force and a major source of financial and moral support of the Cantors Institute since its inception, and

WHEREAS many of the Cantors Assembly have expressed their desire to continue their professional studies at the Cantors Institute, but find it impossible to do so because of their geographical location.

BE IT RESOLVED that the Cantors Assembly petition the Cantors Institute to make available the following alternate plans to Hazzanim serving congregations in communities too far removed from Metropolitan New York

1. Courses by mail with examinations leading to academic credit to be given at several central points throughout the country during such times of the year when most members can normally be expected to take time from their duties.
2. Courses to be given by instructors of the Cantors Institute on a regional basis. Under this plan the Cantors Institute would provide a lecturer or instructor to a number of colleagues of one region who would meet at a centrally located point in that region on a regular basis for regular classes.
3. Cantors Institute to assist Cantors in choosing courses to be taken in academic institutions other than the Cantors Institute in cases where the above alternatives are not practical. (Local colleges, universities, and recognized music schools). The Cantors Institute will make every effort to set up reciprocal credit arrangements.

### III. NEW MUSIC

WHEREAS the Cantors Assembly of America has always been in the forefront of those seeking to further cause of new Synagogue music, and

WHEREAS one of the greatest musical needs of modern cantor is for contemporarily conceived Hazzanic recitatives with organ accompaniment,

BE IT RESOLVED that the President be authorized to appoint a special committee whose function it will be to organize a National competition with nominal cash awards to the composers of the best recitative settings to 10 or more selected texts. The winning compositions to be published by the Assembly and to be performed at our annual concerts. The competition to be open to all musicians as well as to members of the Assembly.

### IV. RESOLUTION ON CERTIFICATION

A great deal of discussion ensued on this resolution. The concensus of opinion of the body seemed to be in favor of some form of recognition. The majority of the people assembled were not in favor of the use of the word "certification" since they felt it contained implications of unpleasant association with the certificate issued last year. The resolution as passed, reads as follows:-

WHEREAS the members of the Cantors Assembly have during the past year expressed their need and desire for some form of recognition

which would summarize in a dignified manner the functions and position of a Hazzan, and

WHEREAS the members of the Cantors Assembly feel that the certificates issued them in October were not satisfactory.

BE IT RESOLVED that the Executive Council of the Cantors Assembly be directed to devise a new certificate to be issued to the members upon their attainment of certain minimum requirements.

IT WAS FURTHER RESOLVED that the formulation of those requirements as well as the wording of the recognition to be used was to be determined at the next meeting or succeeding meetings of the Executive Council. The findings of the Executive Council are then to be submitted to the Regional Chairmen; the Regional Chairmen are to be given a limited amount of time to discuss the proposed requirements and wording and report immediately to the Executive Council. The Executive Council is then directed to make whatever changes in their original statements as are indicated by the majority opinion of the regions and then to submit the final form for final approval by a combined meeting of the Executive and National Councils.

V. The Cantors Assembly in Convention assembled, takes this opportunity to extend its expression of gratitude to the Members of the Convention Committee, to its Chairman, to the Colleagues and friends participating in the Convention, its most grateful thanks for the Convention, for the wonderful arrangements and program prepared for the Eighth Annual Convention of the Cantors Assembly.

The Convention further expresses its most sincere thanks and good wishes to our Executive Vice President, Hazzan David J. Putterman, who single-handedly assumed and carried through the mass of administrative and technical detail which went into the arrangements for this Convention.

VI. WHEREAS the members of the Cantors Assembly have privately and publicly expressed their delight with the excellent facilities of Grossinger's as well as with the gracious hospitality extended to them by the Grossinger family and staff,

BE IT THEREFORE RESOLVED that the Executive Council be directed to name, here and now, the Grossinger Hotel and Country Club as the site of our 9th Annual Conference Convention in 1966.

## EVENING SESSION

*Hazzan David J. Leon, Presiding*

Greetings from the Jewish Theological Seminary of America.

April 15, 1955

Dear Hazzan Mills :

It is a great pleasure to extend cordial good wishes to the Eighth Annual Conference Convention of the Cantors Assembly of America and the Department of Music. The work of the Cantors Assembly and of the Department of Music of the United Synagogue of America has now led to the establishment of the Seminary College of Jewish Music and Cantors Institute and has been extremely useful in raising the level of service by the Cantors of this country. You and your colleagues have just placed all of us in very great indebtedness for which we cannot be sufficiently grateful.

I am sorry that it will not be possible for me to participate in this Convention but hope that you will present my best wishes to all those assembled.

With warmest good wishes and prayers for a successful Convention,

Cordially, as ever,  
Louis **Finkelstein**

Greetings from the United Synagogue of America

April 21, 1955

Dear Hazzan Mills:

It is with a sense of deep satisfaction that these greetings are offered in behalf of the United Synagogue of America.

It is our sincere hope and prayer that your deliberations may inspire and strengthen you in your will to climb up the scale of higher standards and dedication as the *Shlichei Tzibbur* of the Conservative Movement.

The progress that you have made thus far in the comparatively short time since you have organized, gives all of us, who with genuine and understandable interest have been watching your progress and growth, ample cause for gratification and delight.

May you continue to move forward, going from strength to strength.

Very sincerely yours,  
**Chas. Rosengarten, President**  
UNITED SYNAGOGUE OF AMERICA

Greetings from the National Women's League

April 18, 1955

Dear Friends :

Few among us stop to think as we hear the heart-warming voice of the Cantor in the Synagogue, how much we are indebted to the Cantors' Assembly. The stimulation which your organization gives to its members and its encouragement of the best in Jewish sacred music is a contribution to the enjoyment of the service which the public is too often inclined to take for granted.

In behalf of the women of the Sisterhoods of National Women's League, to whom you thus bring the Oneg and the *Mitzvah* of inspiring participation in Synagogue services, we greet you and thank you warmly for your efforts. May I also add our appreciation for the many occasions on which your member Cantors have added to the beauty of Sisterhood programs, Installations and Ongei *Shabbat*.

Our Sisterhoods value, too, the help of the Cantor's wife, happy in the knowledge that they have in her an interested and sincere friend and co-worker.

May the Lord strengthen your work and may the confidence of the community encourage your efforts.

Sincerely yours,  
**Mrs. Louis Sussman**  
National President

Greetings from Leib Glantz, Tel Aviv

Dear friend Chazan David Putterman,

I am glad to accept your suggestion to write a few words to the conference of the Cantors Assembly, and I hope that my words will be of interest to you and to all of the delegates.

Dear colleagues and friends,

I know how eager everyone of you is to hear something good, encouraging, and gladdening from Mother Israel, and I am glad that I am able to convey to you news of that kind.

I know that no words can enable you to grasp the full impact of the dream which is developing into a fascinating reality ; a reality which has for many years consisted only of difficulties, sorrows, obstacles, and sometimes even sharp pain. I remember when you and I (and that was not long ago) used to exaggerate and be frightened by the difficulties existing in Israel because we were not lucky or privileged enough to enjoy the achievements as well.

I am happy to tell you that now for the first time, Israel is lifting off the weight of her accumulated troubles and is beginning to laugh and rejoice and celebrate. I consider myself a very privileged man and cantor to be able to be part of Israel just now.

One of the greatest affairs Israel has ever had was the celebration of her Independence Day. The sight of thousands of people thronging the streets, glorying in their happiness and freedom, has left an unforgettable impression on my mind.

One has to see the entire diplomatic corps present itself to the President of the State, giving him the same respect and recognition accorded to the leaders of all other nations to grasp the full meaning of the miracle which has happened to the Jewish people in our own generation. It is interesting to observe that our own Ambassador from America as well as those from Britain, Russia, and the other great countries of the world were at the Presidential reception to pay their respects.

I also was present at Memorials for the fallen heroes of Israel. Their parents were crying but not despairing. The President of my *Shul*, who lost his only son, spoke and said *Kaddish* with deep but proud, sadness. Other bereaved parents said they would send their other sons to fight for the same cause if the State ever needs them again.

One of the great sustaining and uplifting influences among the Jewish people here, a factor which helps them to ease the pain of their many losses, is Cantorial music, for which there is great love. I have seen enthusiasm for Cantorial music in Kiev, Kishinev, Berdichev, New York, Warsaw, Los Angeles, Mexico, London, and Johannesburg, but no-where is the response of the people so spontaneous, so deeply and truly felt as it is here in Jerusalem, Tel Aviv, and Haifa.

I would like to take this opportunity to advise you to attach the same importance to the study of the Hebrew language as you do to that of Jewish music. True Hazzanut consists in the authentic interpretation of the text of the Hebrew prayers. One of the main reasons for the enthusiasm of the people here for Hazzanut is their understanding of the Hebrew words, and there is no need here for any translation of the Liturgy into another language.

Please accept my heartiest congratulations and my hope that the results of your deliberations will be successful.

Sincerely yours,  
LEIB GLANTZ

Greetings were also received from the following Hazzanim:

Simon Bermanis, Cleveland, Ohio  
Herman Kinnory, Las Vegas, Nevada  
Irving Schreier, South Bend, Indiana  
Jacob Sivan, Lyndhurst, New Jersey  
Jacob Sonenklar, Detroit, Michigan  
Joseph C. Zalzman, Miami Beach, Florida

Address: HAZZAN SAMUEL ROSENBAUM

Vice President Cantors Assembly

Colleagues and Friends:

In the Talmud *Berakhot*, Rabbi Yohanan makes an interesting and incisive comment on the subject of dreams: "There are" he says, "three kinds of dreams which are, in time, realized." The first of these is the *halom shel shaharit*, the dream we dream in our youth, the dream of our earliest beginnings. The second is the dream which we share in common with a friend, *halom she-halam lo havayro*. The third dream which will eventually come to be fulfilled is the *halom shenishneh*, the dream that comes back to us over and over again.

For us of the Cantors Assembly this evening is in many ways the realization of a dream that qualifies for fulfillment on all three of Rabbi Yohanan's criteria.

Almost from the birth of our Assembly we have dreamed and hoped, time and time again for an opportunity to speak, *panim el panim*, face to face, with a representative group of *ba-aley batai kinaisyot*: to bridge the vast chasm that so often separates pew from pulpit, and to share with responsible and interested laymen some of our problems and our triumphs -our hopes and our frustrations so that in the light of real understanding we can join hand to hand and heart to heart in our sacred service.

The Cantors Assembly was organized in April 1947 as a parallel arm to the United Synagogue of America and the Rabbinical Assembly. As with these organizations the Cantors Assembly pledged itself to serve the same broad purposes: to further the cause of Conservative Judaism within the specific area of its own operation, while dedicating itself more specifically to the conservation and enhancement of our traditional musical heritage, to establish and maintain the highest standards for the Cantorate, and to the delineation of the ripening role of the Cantor in this second half of the 20th century.

Our Assembly has come a long way since those early days eight short years ago. In answer to the requests of many worthy colleagues serving in other than Conservative congregations we widened our ranks to admit all eligible Hazzanim who are willing to subscribe to our strict standards, thus broadening the scope of our influence as well as our activity.

The Cantors Assembly has never permitted itself to degenerate into a "trade union" concerned only with the protection of the rights and privileges of its members. It has, from year to year, raised its standards and requirements for admission. Yet, today, we have grown from 40 odd charter members to over 200.

At conventions, regional meetings and through the Extension Department of the Cantors Institute we

have always clung to the principle of *torah lishmah*, learning for learning's sake. As a result each convention has devoted more than half of its time, not to political haggling or to jockeying for position, but rather to affording our members an opportunity to sit at the feet at the masters of Jewish music and Jewish learning and to absorb the treasures they have to offer. Our printed proceedings of the papers delivered at these conventions each year grow in size and in interest. Many of them are already collector's items for those interested in the growth and development of synagogue music. We publish the only newspaper in the world today devoted to Hazzanut and to Hazzanic research and scholarship. We pioneered and instigated the movement now growing in the land to restore to the Jewish wedding some of its early dignity and sanctity when we commissioned Mario Castelnuovo-Tedesco to compose for us a series of wedding songs and processionals based on Jewish literary and musical inspiration. It is our hope that this music, and music like it will soon replace the profane, pseudo-religious and even Christian music that now dominates one of our most beautiful and sacred rituals. We have published the first complete musical setting to the *Birkhat Hamazon* in the hope of supplying the musical impetus that will revive another delightful and meaningful custom. We shall issue on Thursday of this week our newly published volume of music for the Friday evening service called *Zamru Lo* containing over 150 authentically Jewish melodies especially appropriate for congregational singing.

We have made giant strides in restoring sanity and dignity to the area of Cantor Placement. We all know the shame we felt at the line-up type of auditions which were a common practice only a decade ago and which are now, happily, the exception. We all know that many of our finest pulpits were, until the advent of the Assembly, in the grimy hands of managers and agents who moved their clients about like men on a chess-board, year after year, to develop an income for themselves.

We are proud that our own efforts and our own resources underwrote these projects without recourse to special campaigns.

But aside from our work with and for our membership, which, after all, may affect the laity only indirectly, the Cantors Assembly can proudly point to one particularly imposing activity which in itself has helped to bring to reality a half-century old dream of Hazzanim and synagogue Jews the world over. While this particular dream was especially dear to Hazzanim, the implications of its fulfillment are as wide as Judaism itself and are inextricably tied to the future of synagogue life in America. I am speaking, of course, of the major part played by the Cantors Assembly in the establishment, under the auspices of the Jewish Theological Seminary of America of the Cantors Institute and the Seminary College of Music.

On the same day in 1947 on which 100 Cantors

assembled in the old Museum room of the Seminary resolved to create an Assembly of Cantors, almost in the same breath, these men committed this embryo organization and its yet unconceived and unborn resources to the establishment of a school for Cantors.

I could dwell at great length on the difficulties and delays and disappointments we encountered in bringing this school into being, but Rabbi Wiener, I am sure, will cover the subject of the Institute most care fully and completely. Suffice to say that we can now recount our troubled times in gladness simply because the members of our Assembly were determined that they should be the *dor aharon leshibud*, the last generation of slaves who by their devotion to this ideal would one day father the *dor rishon legeulah*, the first generation of free men. In this we are grateful to those laymen who answered the call of their Hazzanim and without whose support the Seminary would never have been able to open the doors of the Institute.

Being human, not everything that we have done has been right and not in everything we have attempted have we succeeded, but we have, at least, been able to set up for ourselves a model toward which we may strive. While the achievement of that model is still some distance away and while the path is in some places obscured, the goal, at least, is in plain view.

That goal, dear friends, is a relatively simple one. It is not for riches for the Hazzan, although we shall do our utmost to help each Hazzan to achieve that degree of economic security to which his talents, his training and his service justifiably entitle him. It is also not for power for the Hazzan, although we are pledged to support the interests of the Hazzan. Our goal is for attainment for each Hazzan of that stature in Jewish life which history and the evolving socio-religious-economic structure of today's Jewish community would indicate he should occupy.

#### What constitutes the stature of the modern Hazzan?

First, and foremost, the Hazzan is today what he has always been, the *sheliah tzibbur*, the one figure who is by virtue of long training, exemplary character and a God-given gift appointed by a congregation in Israel to stand in prayer before the Almighty and to exercise all sacred ritual functions which tradition and usage have long ascribed to him.

Accepting this definition it must logically follow, as we maintain that it does, that the Hazzan is a spiritual leader, a minister, a clergyman, a *k'lay kodesh* if you will. It is inconceivable that an official of the synagogue who deals so intimately and so regularly with matters of prayer, ritual and ceremony should be denied that designation. As the synagogue official whose major ministry is in music it is also inconceivable that anyone but the Hazzan shall have veto power over that phase of synagogue activity for which he, the Hazzan, and only he, has been specifically trained.

In order that the Hazzan can efficiently carry out his duties it is also obvious that in the interest of good administration and in consideration of his leadership the Hazzan should be invited to be a member of every synagogue committee having authority over the functions in which he participates.

In as much as the Hazzan's traditional leadership in Jewish ritual and prayer is centuries older than any other synagogue official we deem it proper to request that the Hazzan automatically be present and participate in, together with others, all religious functions of a public nature in which his congregation participates.

Secondly, the Hazzan is and most certainly should be considered a pastor. As such he joins with the Rabbi in visiting the sick, the bereaved and in assisting at times of joy and at times of stress. As a pastor, or minister, the Hazzan should, therefore, by right and not by suffrage, officiate at all family occasions within the synagogue.

Thirdly, the Hazzan has from the very beginning been an *askan bitzorkhay tzibbur*, an active participant in the affairs of his community.

His co-workers in the synagogue as well as the lay leadership owe it to themselves to encourage and to foster such activity on the part of the Hazzan, even to the extent of relieving him of some less important routine duties in order to permit him to make his individual contribution to his community's welfare. We must remember that in addition to serving a congregation the Hazzan is also in the service of the Jewish people and that his first loyalty is to that people.

In addition to the above three important facts of the Hazzan's position each Hazzan in each community may by virtue of a special talent or a special need, perform, special additional tasks, but these activities may well be so diverse as to preclude inclusion here.

I have attempted to indicate only what the major aspects of the Hazzan's responsibilities and functions are in this year 5715 in America. I know I need not point out to you that some of these avenues of service are still not completely open to many Hazzanim. We are all aware that in many a congregation such a broad scope of activity and authority would evoke a sense of challenge within those who feel that the Hazzan's role should be limited to appearances on the Sabbaths and Holidays performing not officiating under conditions only slightly more elevated than that of a soloist in the choir. We have no pat solution for such circumstances or for such congregations as permit them to continue. The Hazzan will assume his rightful position in the synagogue by encouragement on the part of enlightened leadership and by their sympathetic understanding and employment of the Hazzan's talents and training for the ministry.

For many of our colleagues, en zu *agada*, for they serve happily side by side with sincere and enlightened

Rabbis each contributing from his own resources and in his own way to the enrichment of the spiritual lives of their congregants. They realize that just as the role of the Rabbi is a far cry today from what it was thirty years ago so, too, has the need for the services of the Hazzan grown and developed. We are proud of such colleagues, Rabbanim, who understand that the needs of our people are properly to be put before the vain strivings for personal power and authority.

When there are conflicts, as there are bound to be in this period of transition, the Congregation as well as the Rabbi and the Hazzan must learn that they are dealing with human beings, each with a full complement of fears, hopes, frustrations and desires as human beings in addition to other hopes, fears, frustrations and desires as Rabbanim and Hazzanim. The congregation should, therefore, come to understand and to distinguish between conflicts which are basically of a personality nature and conflicts which arise over professional disagreement and should attempt to solve them on their own basis. If we are personally committed to resolving instead of underlining differences we must all learn to develop two great overriding virtues: patience and tolerance.

There is a *Mishnah* in *Berakhot* relating to an entirely different matter than the one which we have been discussing but whose wisdom is applicable here.

*May-ay-ma-tai korin et Sh' ma biShaharit?* When, asks the *Mishnah*, is it light enough in our world to proclaim the unity of God? One rabbi answers: *Maysheyakir ben t'khaylet lilavan*. When we are aware of the difference between blue and white. On the same page the *Gemarah* comments: *Va-a-hay-rim omrim, may-she-yireh et havayro rahok dalet amot vi-ya-kir-eno*. And there is a second opinion: We can proclaim the unity of God only when we are enlightened enough to look upon the fellow man around us and recognize him as a friend.

And the *Gemarah* concludes: *Amar Rabi Huna, Halakha ki-a-hay-rim*. Tradition is with the second opinion.

The message for all of us is clear, ladies and gentlemen. When do we properly worship our God? Not when we can see no further than the differences between us, but rather when we are enlightened enough and grown mature enough to recognize our colleagues as brothers, as co-workers in the vineyard of the Almighty; only then may we truly proclaim the unity of God. May it be His will that our striving toward that era of light will come soon, and yet in our time.

#### ADDRESS: Rabbi Marvin S. Weiner

Director, Cantors Institute

Mr. Chairman, Members of the Assembly, Friends of the Department of Music of the United Synagogue,

Ladies and Gentlemen:

There is, as you well know, the formal but beautiful tradition among our people of acknowledging acts of gracious hospitality.

And yet, in a very real sense, aside from mere formalities, it is indeed a privilege and pleasure for me to participate with you in this, your 8th Annual Conference-convention. During the course of my affiliation with the Cantors Institute, I have had occasion to meet with many of you individually. Over the years I have read with great interest the printed record of previous gatherings% such as these, marking the collective activities and deliberations of this body. This evening, I am happy to be able to join with you, speaking as a representative of our Cantors Institute and Seminary College of Jewish Music.

Although there are many areas of mutual interest to which my remarks might be directed, I pray that I may be influenced by the spirit of the season and observe a *sefiras ha'omer*, with an "aleph"-an economy of language, by touching upon matters of direct and vital concern. I believe that this occasion may most appropriately be served if I direct my remarks to the work of our school and the areas related to your own service.

This year is indeed one of historic dimension for those concerned with the cantorate and Jewish liturgical traditions. 1954-55, from this viewpoint alone, is distinguished by a real contribution to the Tercentenary celebration of American Judaism. This year, within the space of five short weeks, will see the fulfillment of our dreams, our labors and the untiring efforts of those devoted to the cause of synagogue music. The first graduating class of the Cantors Institute will be presented-and then, will proceed to go forward to the service of our people, assuming what we pray will be a major role in our distinguished *hazzanic* tradition.

This new school, the third of the Seminary's collegiate institutions, will, on June 12th formally take its place alongside the Rabbinical School and the Teachers Institute-Seminary College of Jewish Studies. Its emergence as a major institution represents the Sabbath coming after dedicated labors envisioned from the very first, in the founding charter of the Seminary, now brought to fruition through the joint efforts of the Seminary and the members of this Assembly. The forthcoming Commencement exercises will represent and symbolize the complementary roles of the rabbi, the teacher and the hazzan and *sheliah tsibbur*. As someone pointedly put it, it will represent "*tzu zugen und zu zingen*."

Thinking back over the decades, one may be moved to ask the obvious question, "Why did it take so long?", "Why so long in coming?" The answer to that question, I believe, may furnish us with an insight into our basic purpose and direction. It relates to an adequacy

of resources-spiritual as well as material, human as well as physical. An analysis of our program reveals the place of four distinct, albeit inter-related disciplines, supplementing each other even as do *Torah* and *Hakhmah*. These represent the demands on our students, aspiring *hazzanim*.

One pre-requisite is, of course, the cultural or general collegiate background needed for any serious academic study. Parallel to it is the body of Hebraic knowledge, part and parcel of the equipment of the literate Jew, not to speak of one training to become the *sheliah tsibbur*, the prayerful representative of his people. The language of music generally, together with a vocal and musical aptitude, constitute another bloc of requirements. Finally, the field of Hazzanic and Jewish music studies rounds out the needed spiritual equipment. Ours was the task of finding the appropriate unity among these fields.

Assembling a group of recognized authorities in their respective areas, able to transmit a contagious love and not merely a body of learned material, was another requirement which slowly and painstakingly had to be met. It is for me a privilege to be associated with our devoted Faculty, knowing that each of its members is a personality of standing. It is significant that two of your own colleagues in the Assembly are currently members of our Faculty.

In addition to a scholarly faculty, an equally important factor in the success of a school is an alert and consecrated student body. I am indeed thankful that I am able to speak of our 23 young men dedicated pioneers, *halutzim*, possessed of a religious zeal and enthusiasm, seeking to draw as deeply as possible from the resources made available to them. Graduate and undergraduate student alike, they represent a great potential asset in the development of an indigenous and rich spiritual life. Ultimately, their ranks will be augmented by the men and women of the Seminary College of Jewish Music, training as music teachers, choral directors, composers and research personnel.

Our labors have been slow and painstaking in view of the fact that there existed no blueprint or model to be followed. We were from our opening day, and are yet, charting new paths in our efforts to provide a unique kind of training. It is no exaggeration to say that we are doing work in several areas not being done anywhere else in the world.

A basic policy of the Institute is to offer its students an overview of the various traditions comprising Jewish Music. Although the *hazzan* can chant but one *Nusah* at any given moment, it is imperative that he be cognizant of the breadth of the field so that he may choose wisely and not be limited by lack of perspective, by an absence of knowledge. Every act of presentation is an act of selection and the educative process must present a wide variety of choices if it seeks to avoid

impoverishment. American synagogues, comprised as they are of Jews of divergent ethnic background, are not to be compared with the landsmanchafoten of yore which were made up of people all of whom shared an immediate common experience, a common geography and religious tradition. It is, therefore, perfectly legitimate for the **hazzan** of our day to select from Sephardic as well as Eastern and Western Ashkenazic traditions, not to speak of the musical heritage of smaller and lesser known Jewish groups. Ours may be a selection of the best of what is authentic Jewish music and at the same time serve as eloquent testimony to the total religious experience of *K'hal Yisrael*. While our liturgical texts are fairly standard, our musical traditions can be eclectic in the best sense of the word.

This exposure to the totality of authentic Jewish musical traditions has served as a wonderful broadening influence upon our students. They come to recognize that what they once believed to be the be-all and end-all of Jewish music, the sumnum **bonum** as it were, is merely one small segment, one of a number of possible musical variants. At the same time, as we expose our young men to the rich **intellectual** store of our musical heritage, we strive to motivate as well a deep **emotional** attachment, reflecting the sanctity which is part of the synagogue and its religious pattern.

As we are all painfully well aware, the word **artist** has been used and abused in describing cantors of every generation. It is our hope, even as it is yours, that we may guide our students along its most positive connotation-the desire to practice with consummate skill and devotion, or as Webster has it, "one who professes and practices an art in which conception and execution are governed by imagination and taste; a person skilled in one of the fine arts." Here is a definition and a goal to be sought after eagerly by the **hazzan**; it is not a desire to be concerned with a performance, as such. The **hazzan**, as the rabbi through his preaching and teaching, is to be concerned with making Judaism significant and meaningful. The first question which the **hazzan** puts to himself must always be "Am I making our tradition meaningful, is the cause of Judaism being advanced?" In this best sense alone can the word **artist** be applied to the **hazzan**. In this sense it serves to complement and not displace another key-concept, that of **Kavanah**, of meaning and devotion. Terms such as this and the way of life they represent are basic to the proper training for the sacred calling of the cantorate.

It is our feeling that the **hazzan** has as well a legitimate and important responsibility in what might be termed the "non-pulpit" areas of Jewish Music. This represents the opportunity to teach Jewish Music on all age levels within the congregational family-through the informal as well as the formal educational system. It is our hope that the **hazzan** will continue to make a contribution in this area, flowing from a rich knowledge. Thus will he be enabled to serve

effectively as both **hazzan** and as **sheliah tsibbur**.

Having tried to outline some of our general guiding principles, I should like to say a few words about the specifics of our program and indicate how we have been growing. In our first year, 1952-53, our classes were conducted three days a week; the following year, four days. This year, 1954-55, instruction was given on a full five day basis, exclusive of Hebrew and general collegiate studies. The Cantors Institute alone offered 44 hours of instruction to students of the first., second and third years. This year we were able to introduce some eight new courses in addition to the standard basics such as **Nusuh**, Cantillation, Liturgy, Musical Theory, Contemporary Jewish Music, Coaching, Research Seminar, Performance, Introduction to Jewish Music, Synagogue Music and Literature, Music Pedagogy, Ensemble Singing and Conducting. The new courses thus made available for the first time were : Practical Musicianship, Recitative, **Nusuh** Workshop, General History of Music, the Cantor and Community, Jewish Folk Music, Collegium Musicum and a Seminar in Comparative Studies of Near and Middle Eastern Jewish Song.

We hope to continue growing in this fashion, and accordingly, for next year, our fourth year, we envision similar additions as, for example, Comparative **Nushaot** and Restoration of the Ancient Hebrew Music. Ultimately, we hope to equip adequately a music library in books, manuscripts, records and tapes.

In addition to wider offerings, we are constantly examining our program in relation to two criteria. These are : 1) The personal needs of our students as well as the Jewish community in which they will ultimately serve, even to the extent of providing training in areas not originally envisioned; 2) Doing more effectively the work of instruction. This has meant pedagogic experimentation of an advanced nature, as for example the possibility of combining the rudiments of music with a general historical appreciation. In order to help our students judge their vocal and musical progress, our Faculty sits periodically as a Vocal Music Board, offering the benefit of its collective opinion flowing from the various disciplines represented.

It is our hope that members of the Assembly who are able to make time available for a period of residence study will be able to take advantage of our program to continue their own professional development. We shall, of course, be happy to advise individually with interested members of the Assembly, in relation to particular needs and backgrounds.

There are, of course, in addition to the bright light of achievement and expectation, the basic realities which represent problems yet to be solved, obstacles still to be overcome. The Jewish community is still in need of a continuing program of education as to musical and esthetic standards. It is slowly coming to realize that there is yet a good deal of **hefkerus** in

the field. To my mind it is most significant that this Conference-Convention is attended not only by practicing *hazzanim* but also by a large group of dedicated laymen interested in this area of synagogue life. To a great degree, it is their concern and efforts which will lend permanence and significance to what all of us are seeking to achieve.

We are all anxious to see our fondest goals realized as speedily as possible. In many areas of Jewish life, progress has been made very quickly and the work of decades has been catalyzed and compressed into a few brief years. How much for good has occurred, for example, in the field of Jewish Education! One has but to open the Jewish Communal Register of New York for 1917-18 describing the Jewish religious life of that day and one will be immediately impressed by the progress since made. Thirty-eight years ago Drs. Benderly and Dushkin, among others, called attention to the chaotic character of Jewish religious education. In less than four decades the changes are most remarkable. Intensification of standards, adequately trained teachers and excellent give evidence to miraculous progress.

We, too, in the field of Jewish Music, hope to continue moving in a similar direction and see our efforts bear fruit. How much indeed has transpired since 1948, when the Assembly began its work. And yet, we must recognize that some of life's processes cannot be hastened, inasmuch as they are part of a larger historical process. Maturation is not only a physiological process applying to individuals, it is as well a spiritual process applying to groups and to peoples. We need to maintain strong self-discipline coupled with the recognition that, in many areas, there are no shortcuts available to us.

Although we cannot control all factors of a determining nature, we can master ourselves and continue setting standards through our school and this association of dedicated and experienced *hazzanim* serving the Jewish community. Slowly but steadily we shall be privileged to see the tangible fruit of our labors.

I know that I shall always remember with special affection this particular Conference-Convention as we prepare to join our forces, academic and professional, in a symbolic act marking our close relationships. This Assembly may properly consider itself the god-father of our Cantors Institute, called into being through the interest of your members. In a few weeks, our first graduates will join your ranks as full-fledged members; others among you will be honored as Fellows of the Institute. The Institute will be effectively augmenting your ranks creating an *esprit de corps* joining us together and helping continue the work each of you has chosen as his sacred calling.

All of us have been particularly moved by the fine cooperation between the Assembly and the Institute as

we labor together to secure common goals. The Seminary looks forward to your continued cooperation in our sacred work of advancing *hazzanuth* and Jewish Music as a means of sanctifying the name of God. We know that the members of this Assembly, as a kind of "honorary alumni", are deeply committed to our work and will continue lending their increasing efforts in spiritual and material support of the Cantors Institute and its steadily growing program.

Thankful for the blessings and privileges which are ours, as we prepare to go forward to our appointed service, our prayer is that of Israel from time immemorial

"May the graciousness of the Lord our God be upon us and may He establish the work of our hands. Yea, the work of our hands do Thou establish it." Amen.

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## **WEDNESDAY, MAY 11TH**

### **A DAY DEVOTED TO HAZZANIC STUDIES**

#### **MORNING SESSION**

*Hazzan Hyman I. Sky, Presiding*

#### **NOTES ON HAZZANUTH IN THE UNITED STATES**

by *Hazzan William Belskin Ginsburg*

It is presumptuous to endeavor to encompass the tremendous mass of available material and compress into a short paper a subject such as has been assigned to me. There are countless charts to be examined, minutes of hundreds of congregations, historical data of hundreds of communities in all parts of this country to say nothing of the countless articles on Hazzanuth which have been published in the English and Yiddish press in the past century. A large number of historical works which have appeared in the last two or three decades have not even bothered to index their references to Hazzanim or Hazzanuth.

A detailed story of Hazzanuth in the United States must be written, but, as indicated, it is a colossal project which would take years of study and I commend it to the students of the Cantors Institute as a project worthy of consideration.

In this tercentenary year of American Jewish history, it might be well simply to review in a superficial way some of the highlights of the history of Hazzanuth

to evaluate them, and to consider the direction in which Hazzanuth in America seems to be moving.

Hazzanuth in the U. S. followed the tides of immigration. First came the Sephardim from Spain, Portugal, the Netherlands and from some of the South American settlements. By the time of the Revolution when the total population of all of the colonies was about three million, there were barely 2500 to 3000 Jews here. Then the Ashkenazim began to arrive and in 1840, there were 15,000 Jews in the U. S. when the total population was seventeen million. By 1850, 50,000; by 1865, 150,000; by 1880 there were 250,000.

In the 1860's a small influx of Polish, Russian, and Rumanian immigrants began to arrive, sparsely at first, but bursting into a veritable torrent after the 1880's and far outnumbering both earlier groups. In nine years from 1891 to 1900, 600,000 came to these shores. By 1914 there were over two and one-half million Jews in this country, and just before the World War it is estimated that there were three million Jews here all of whom, with the exception of about a quarter of a million, had arrived since 1880.

The first Jewish group came to New Amsterdam in 1654. Very soon after, there were settlements in Charleston, South Carolina ; Savannah, Georgia ; Newport, R. I. and New Orleans, La. Most of the earlier settlers remained in these settlements, but the later German settlers were more enterprising. They pushed out into the South, the Middle West, across the desert and the mountains to the coast so that there are records of the establishment of synagogues in Cincinnati, Ohio, in 1824; in Chicago in 1847 and in Missouri, Alabama, Louisiana and Minnesota around that time and there was even a Minyan for Yom *Kippur* services in San Francisco during the great gold rush in 1849. The next year there were two congregations organized in San Francisco-one of them by the Germans and the other by English and Polish Jews.

When the great mass of Eastern European immigration came, they remained concentrated in great centers. Separate groups with customs and ideals in common desired to live together and they each developed strong group consciousness. As a result, huge ghettos were established in the large cities such as New York, Chicago and Philadelphia.

Here in the New World, there soon began the process of intermingling of the cultural and religious ideas of this mixed mass of humanity. Certain American traditions had taken root before their arrival and it was inevitable that these traditions should affect the established customs of the newcomers. A type of Judaism was being born, and at this date is still in the process of formation. Out of it will come the American Jew of the future.

It is quite natural that following the trends of immigration, the earliest congregations organized were Sephardic. As a matter of fact the only congregation

in New York for over a hundred years was Sephardic. Their ritual was Sephardic and since there were no competent American born or bred Hazzanim, the congregation imported them from abroad as soon as they were able to afford them.

Although the office of Hazzan in the Sephardic synagogue is closer to that of the Rabbi it is not equivalent as is evidenced by the fact, as we shall see later, that a clear distinction between the two offices is stressed.

Surely in a discussion of Hazzanuth in the United States, the Hazzan in the Sephardic community must be included for the following reasons:

1. The early history of Hazzanuth here encompass both the Sephardic and the Ashkenazic.
2. The influence of the former upon the latter in social and financial matters is clear.
3. In the early American congregations the Sephardim and Ashkenazim were intermingled and influence must have been exerted by one group upon the other.
4. Some of the early Sephardic Hazzanim were of Ashkenazic origin (and vice versa).
5. The "growing pains" of Hazzanuth in the United States affected both groups, hence our consideration will, of necessity, include both groups.

The City of Charleston, South Carolina, had one of the largest settlements in the early history of the country. Beth *Elohim* was its first congregation. It was organized in 1749. Its first Hazzan was Isaac Da Costa who came from London. As it was impossible to pay him or other later Hazzanim sufficient to be able to maintain themselves completely from the stipends which the congregation was able to afford, many of the Hazzanim engaged in other trades. We find Da-Costa referred to as a "merchant" and "shop keeper". Others engaged in shipping, real estate, secretarial work and importing. The same situation was true when the Polish and Russian Jews came and some of their Hazzanim were obliged to engage in other businesses to sustain themselves.

In the exhaustive notes in the "Rise of the Jewish Community in New York" by Hyman B. Grinstein, there are some very interesting tables.

In Appendix II he gives the names of the earliest congregations in New York, when they were formed, the type of congregant, and the location covering the period up to 1860. Thus he begins with *Shearith Israel, 1655*, consisting of Portugese and Ashkenazic congregants.

The 2nd Congregation, B'nai *Jeshurun* was formed in 1825. In all he names 27 congregations in New

York up to 1859 consisting of English, Dutch, German, Polish, Bohemian, Russian and French origin.

The same pattern of congregants will be found in the earliest settlements all over the colonies until the arrival of the German immigrants. From that point and until later East European immigration the congregants were predominately German.

In Philadelphia, **Mikve Israel**, a Sephardic congregation, was formed in 1870. **Rodef Sholom** followed in 1802 and became the oldest German Jewish Congregation in the United States.

An idea of the earliest congregations around the country after the Colonial settlements can be had from the following table :

CITY	ESTABLISHED
Baltimore, Maryland	1829
St. Louis, Missouri	1837
Louisville, Kentucky	1842
Fort Wayne, Indiana	1848
San Francisco, California	1850
Chicago, Illinois	1852
New Orleans, Louisiana	1853
Macon, Georgia	1859
Evansville, Indiana	1864
Des Moines, Iowa	1872
Pensacola, Florida	1874
Denver, Colorado	1874
Las Vegas, New Mexico	1884

An excellent and detailed account of the synagogues and Hazzanim of Charleston, S. C. is given in Reznikoff and Engleman's "Jews of Charleston" published in 1950. Charleston was one of the most influential Jewish communities in the early Colonial days.

After the first Hazzan of **Beth Elohim**, Isaac DaCosta, resigned in 1764, Abraham Alexander followed from 1764 to 1784. During the Revolution, Alexander served as a lieutenant. In 1785 he married Anna Sarah Huguenin, who was not a Jewess, but she became a devout and strictly observant Jewess and in her will expressed her faith in the "Almighty God of Israel, my Creator" and requested that she be buried in a Jewish cemetery.

From 1785 to 1805 Abraham Azuby was their Hazzan and after his resignation, the congregation wrote to London for a "Hazzan of merit and classical education". London sent Benjamin Cohen D'Azevedo, a son of the chief Rabbi of London, but he was soon paid his expenses and sent back to London.

From 1806 to 1811 various congregants acted as Hazzanim. Then in 1811 Emanuel Nunes Carvalho was elected. He resigned in 1814 and later became the Hazzan of **Mikve Israel** of Philadelphia. While in Charleston he became involved in quite a battle with the auth-

orities of the congregation, who in those days were the supreme authorities of the community. According to a letter written by Mordecai M. Noah, "he taught the children to sing the concluding psalm of the Sabbath morning service in a very handsome manner which in a measure did away with the discordance which attends every synagogue. For a whim or caper he discontinued the ceremony and forbid the children to sing. Carvalho in person aided and abetted the confusion and riot which took place and in a short time the whole meeting, parnass and all were battling with clubs and bruising, boring, etc. .... The result has completely destroyed the small remnant of responsibility and character yet left for Mr. Carvalho -- his duty was not to take the law in his own hands, but to submit with respect to the conduct and resolve of the private adjuncta who are composed of the most respected and indeed the most enlightened part of the congregation". The case was taken into court. Disturbing a congregation of Hebrews was an indictable offense at common law, although the offender was a member of the same faith.

After Carvalho's resignation, **Beth Elohim** had only lay leaders for four years. In 1818 Hartwig Cohen was elected Hazzan and he served until 1823. His daughter Sarah married Sailing L. Wolfe and their daughter was Belle Baruch who was the mother of Bernard M. Baruch. In 1824 a petition for Reform was filed by a group of members requesting a sermon by the Hazzan weekly-an abridgement of the service and less Hebrew. It was refused, and the Reform Society of Israelites was organized. Carvalho became the first Reader without pay.

In 1836 Gustavus Poznanski was appointed as Hazzan and Minister and two years later, he was elected for life. He had come to Charleston from an insignificant post in New York, highly recommended by Isaac Leeser, one of the great religious leaders of that period who was then Hazzan of **Mikve Israel** of Philadelphia. Poznanski had a German Reform background. When 38 members of the congregation petitioned for the use of an organ to assist in vocal parts, they had the support of Poznanski, but the trustees rejected it by a close vote. When the new synagogue was dedicated in 1840 Poznanski spoke at the dedication service "chiefly in vindication on grounds of both reason and scripture of the restoration of instrumental music in his congregation as an auxiliary to divine worship and the beautiful and salutary as well as scriptural propriety of praising Him with stringed instruments and with organs".

Isaac Leeser wrote several articles in the "Occident" pointing out that the introduction of an organ was contrary to Sephardic custom and warned that this innovation would lead to great dissension.

The organ went into the new synagogue building however, and Poznanski introduced portions of the service in English and preached against the observance of the 2nd days of Festivals. He ran into trouble with the Trustees constantly with his outspoken Reform

views. He was referred to in the minutes of the congregation as the "Rev. Chason". His duties were chiefly those of a Reader or Cantor and he refused to preach. Ultimately, as a result of ill feeling between dissenting groups, a lock was put on the door of the synagogue and the matter got into the Courts.

Apart from the legal issue involved the court said that the musical restriction would be "an attempt to anticipate the decision of posterity on matters that must be affected by the progress of art and the general tone of society and which could not be controlled by arbitrary legislation".

Poznanski resigned in 1843, but he served afterwards without compensation. He offered to resign again in 1847, but he was urged to remain as a bulwark of the new Reform Judaism. He remained a member of the congregation even after he moved to New York, where in 1879, he was struck on the head by a horse and died.

In 1850 Isaac Mayer Wise, who later was to become the leader of Reform Judaism in the U. S., filed an application for the position of hazzan in *Beth Elohim*, but he refused to accept it when it was offered, on the grounds of illness. He had met Poznanski and referred to him as "stiff, cold, rich, proud and self satisfied."

The German and Polish Jews of Charleston formed a new congregation in Charleston-Berith *Elohim*, in 1865.

After the Civil War there was a consolidation of both synagogues but there was continuous dissension. "The leader of the choir was willing to sing the old tunes (that the Orthodox wanted), but he would also sing the "new tunes" (equally cherished by the other portion) of the congregation and this without "rule or time for so doing".

Eventually *Beth Elohim*, the old Sephardic Orthodox congregation, joined the reform Union of American Hebrew Congregations in 1873.

In 1874 an Orthodox congregation, *Beth Shalom*, was organized and by 1945, it had a membership of 280 members. There are two other synagogues, *Beth Israel* and Synagogue *Emunu El* which are offshoots of *Brit Shalom*. A conservative congregation, *Emanu El*, was organized in 1947.

Almost all of the old communities developed in a similar pattern and a study of one or two communities will serve to reflect the history of most of them.

In New York until 1825, the only place of worship was Sephardic, even when the Ashkenazim were in the majority. But ritualistic differences and later, Congregational politics caused many secessions and new Ashkenazic synagogues were formed. *Rodef Sholom* in Philadelphia was formed by secession from Sephardic *Mikve Israel* in 1802, and *Bnai Jeshurun* was

formed in New York by secession from *Shearith Israel* in 1825.

Then there followed a number of other secessions. In 1839 Shaarey Zedek. Then followed Shaarey *Ha-shamayim*. In 1824 *Rodeph Shalom*. Then *Beth Israel* in 1843. Even Temple *Emanu El* which was organized in 1845 may be viewed as a secession from other German synagogues. Shaarey *Tefilah* was organized in 1845. *Anshe Chesed* in 1850 was the largest Ashkenazic synagogue in the country.

Some of these congregations, having begun with a majority of German Jews maintained that character; others, like *Bnai Jeshurun*, which started with English and Dutch Jews, absorbed the German element and later the East European Jews.

The first Ashkenazic Hazzanim in America were employed by *Bnai Jeshurun*. From 1827 to 1845 they were Phineas A. Hart, Alexander Hart, Mr. Miers, Samuel Mayer Isaacs and Ansel Leo.

New York City and in fact the entire country knew no rabbi until the 5th decade of the 19th century. The Hazzan was already considered a "Minister" in the 18th century. This status was due to many reasons. 1. The Jews of New York frequently had to be represented to the general public by a "minister", and the Hazzan was the only official who could serve in that role. 2. The Jews of New York had very little Jewish knowledge. However poorly trained the Hazzan was, his was better than their's and in the absence of more authoritative sources of information, he was naturally looked upon as a religious leader and was consulted frequently on points of Jewish law. 3. Gershon Mendes Seixas held the position of Hazzan. He was born in New York in 1745. In 1786 when he was 23 years old he was elected as the Hazzan of *Shearith Israel* for the period of "Decent and good behavior". During the Revolution, he used every possible means to win the support of his Congregation for the American cause. His task was all inclusive. He was a preacher, reader, teacher, and community servant. He was respected by Jews and Christians alike and his personal prestige raised the position of Hazzan to a very high level. He was received as a "minister" by Christian colleagues.

Jacques Judah Lyons came to minister as Hazzan at *Shearith Israel* in 1840. He did not preach but through ministerial work such as visiting the sick, comforting those in sorrow, guiding those who needed spiritual help, Lyons achieved the distinction of being venerated by the members of his congregation.

One of the reasons ascribed for some of the secessions, especially by the German, Polish and Russian arrivals, was the rising power of the Hazzan in the Sephardic congregations.

In the old days, especially among the Ashkenazim, the Hazzan who led the services was a layman like

every other worshipper. In fact, any observant Jew who had a good voice and knew the melodies of the service could serve as a reader. No special training was necessary for this office nor was any form of ordination required. The volunteer Hazzan was more in evidence than the regularly paid official. Professional specialization had developed only with respect to the Sabbath and Holy Day services.

The rabbi in early modern times was rather an official of the Jewish community, -the interpreter of Jewish religious law and head of the Jewish Court. In some places he added leadership to Yeshivos. In Eastern Europe he preached twice a year before Yom *Kippur* and before *Pesah* and they were usually discussions of legal matters rather than exhortations on religious subjects. Nowhere did the sermons or lectures serve as an integral part of synagogue worship. Shearith *Israel* until 1860 never engaged as its minister a man who had rabbinical ordination; all its ministers were Hazzanim. This was true of all Spanish and Portuguese congregations.

Grinstein, in Appendix V, gives a list of Rabbis, lecturers and Hazzanim holding office in New York City until 1860. Except for about seven Rabbis, all of the ministers of the 27 congregations involved, until 1859 were Hazzanim or in later years, Hazzanim and lecturers.

In America many changes occurred in the traditional pattern. Complications arose because of the rise of the Hazzan who, in addition to his duties of reading the service, engaged in preaching and other ministerial functions<sup>4</sup>. Regular preaching during services was instituted in New York by the Hazzan Samuel M. Isaacs in 1839 in Bnai *Jeshurun* and later at *Shaarey Tefilah*.

4. The early Colonial law of marriage enacted in 1864 authorized the performance of a ceremony by only two officials, a minister of religion or a Justice of the Peace. Until 1830 when the law was changed to permit Jews to perform marriage ceremonies in accordance with their own customs, the Jewish community had to recognize a "minister". By 1835 any Jew could perform the ceremony of marriage even though not a minister of religion, but the synagogues, with which the person was affiliated, could have penalized him for violating a synagogue regulation which permitted only the hazzan to perform marriages.

5. Also because in the State laws of 1784 of New York, on the incorporation of religious societies, mention was made of "ministers", all New York clergymen were titled Reverend and in one case even "Pastor". As a result of this new status, hazzanim considered it beneath their dignity to do manual labor or engage in any business. The press began to refer to Hazzanim as the "Jewish Clergy" and at times even "divineas".

After the arrival of many Polish and German Jews opposition to the important role assumed by the Haz-

zan soon arose. The German Jews maintained the tradition that a Rabbi was superior to a Hazzan and admitted to preaching only men with rabbinical ordination. The Polish Jews came to America with their old traditions intact. Both groups united in objection to making the Hazzan a spiritual leader. As a result, chaos reigned and each synagogue, each group, even each individual made his own choice of Hazzan, rabbi, lecturer, or Talmudic authority.

During this period also the great struggle between reform and orthodoxy was taking place in America. Reform Judaism grew in a large measure because of the able leadership of the movement.

Isaac Leeser, who was the Hazzan of *Mikve Israel* of Philadelphia, but had no rabbinic training, was a tower of strength in defense of Orthodoxy although he was ready for certain modifications. He introduced the English sermon as a regular feature of the service in Philadelphia even before Hazzan Samuel Mayer Isaacs of B'nai *Jeshurun* in New York and Morris J. Raphall in Ashkenazic synagogues.

Gradually, some of the German congregations which had joined the Reform movement discarded their Hazzanim. Others like *Adath Jeshurun* in Philadelphia and B'nai *Jeshurun* in New York stemmed the tide, but introduced innovations which were followed in other congregations. Thus, in 1833, *Adath Jeshurun* of Philadelphia was the first congregation to introduce late Friday evening services. A great many congregations throughout the country did not employ either a Cantor or a Rabbi during their earliest years and many of them, especially the orthodox group, employed cantors from time to time, especially during the High Holy Days long before they employed permanent Rabbis.

East European congregations held firmly to the old customs of their place of origin, in which the Cantor played a prominent role.

In the early days it was difficult to procure the services of a Hazzan. The congregation refused to give long term contracts and the Hazzanim, who were men of prominence, refused to leave Europe without some guarantee of permanence and security. They came up annually for election and frequently failed to receive endorsement of electors, but towards the end of the 19th century, many of the important congregations began to compete with one another in the selection of cantors. Each wanted to surpass the other in employing a greater "star" among the Hazzanim.

Just before the Civil War, New York first greeted the arrival of Hazzanim gifted with good and well trained voices who were the forerunners of those world renowned Cantors whom New York boasted at a later time. Perhaps the first of them was Rev. Leon Sternberger of Warsaw, who arrived in America in 1849 and became Chazzan at *Anshe Chesed*. They already had a Hazzan, Rev. James Hect, but he was made Sternberger's assistant. A non-Jew, Mr. Sauer, acted

as authority on voice in a committee appointed by the members to ascertain the musical qualifications of the applicants. Sternberger organized and instructed a choir. He thus enhanced the prestige of the synagogue and increased its attendance.

Other synagogues followed, Bnai **Jeshurun** in 1855 elected Ignatius Ritterman of Cracow who had studied music in Vienna. He also organized a choir but he remained only three years when Rev. Judah Kramer of Wilna was appointed.

**Emanu El** from its formation until 1852 had the services of Hazzan G. M. Cohen who seemed to have used his own musical settings as well as compositions in use in Munich, Vienna and Paris. The scramble for better trained men led them to dismiss Cohen and elect Adolph Rubin. Cohen refused to give up music to his successor and it was necessary to resort to legal action to force him to do so.

It might be interesting at this point to read the requirements to which some of the cantors of this period contracted. In general the duties of the hazzan were to attend and lead all services and to perform the rites of marriage and burial and in some synagogues to read the Torah. When a rabbi was engaged he relieved the Hazzan of some of his duties, particularly that of conducting the marriage service.

Hazzan Cohen's duties at **Emanu-El**, as described in the minutes of the congregation of April 12, 1848, which at that time were kept in the German language, were as follows :

1. **To be present and officiate at every service.**
2. **To be present and cooperate at all choir rehearsals.**
3. **To write all of the music required for the services.**
4. **To consult with the lecturer or rabbi for instructions, fourteen days before the holidays and other public functions.**
5. **If a school should be erected to function in such a way as he shall be directed.**
6. **If it should be required, he shall act as assistant secretary, for which he shall receive an additional salary.**

The duties of Leon Sternberger, as taken from the meeting of the trustees of **Anshe Chesed** of November 29, 1849, were as follows:

- A. **To read on Friday Night from Lekhu Ner-anena until the service is over.**
- B. **To read on Shabbat morning from Nishmat until the Sefer Torah is on the shulhan and**

**then again from Yekum Purkun until the service is over.**

- C. **To be in the synagogue Shabbat to Minha but not to read.**
- D. **To be in the synagogue on Yom Kippur Katun and to read if the Board of Trustees shall request him to do so.**
- E. **To perform the celebration of marriages provided that he has received the written permission thereto from the Board of Trustees and at such celebration to wear his silk cloak; his duty of performing the celebration of marriages to cease from the moment that this congregation shall get a Rav on whom this duty would devolve.**
- F. **To attend the levaya of any member or of his wife or of his children, if such have attained the 3rd year, who may happen to die and to be buried on the burial ground of this congregation, also to wear his silk cloak on such occasions.**
- G. **To read the prayers in the synagogue on such days as the State government may designate as days of religious celebration and observance for all religious denominations.**

The Hazzan in older synagogues wore a special cloak and hat while officiating. This practice first started at **Shearith Israel**. At **Anshe Chesed** a peculiar three-cornered hat had to be worn by the Hazzan, but it was discarded in 1842. Hazzanim tied white handkerchiefs around their necks during the rendition of the service.

All of the ministers, Hazzanim, preachers or rabbis were under the strictest control of the president of the congregation. No marriage ceremony could be performed without his sanction.

Grinstein has another chart showing the salaries of Hazzanim during the early period of **Shearith Israel** which may be taken as an index of the salaries paid by other congregations.

In 1750, the annual salary of a Hazzan was £ 50, six cords of walnut wood and matzoth for Passover; In 1765 it was £ 80 in addition to a residence. In 1808 it rose to £ 250, in 1820 it was \$1200 dropping in 1830 to \$70 and in 1839 to \$1500. In evaluating these figures it must be remembered that the purchasing power of a dollar in 1839 was easily three to four times its present value.

In the late 1850's **Shearith Israel** paid its Hazzan Lyons, \$2500. At the same time the lecturer, or Rabbi, was paid \$2000. At the same time **Anshe Chesed** paid \$1000 to its Cantor Sternberger, \$1200 to its lecturer. **Shaarey Tfila** paid Isaacs \$2000.

*B'nai Jeshurun* elected Rev. Edward Kartchmaroff as its Hazzan in 1876. In 1912 the congregation celebrated his 35th anniversary and elected him Hazzan Emeritus at a salary of \$2500. Then after one year of Rev. Reuben Rinder (Rinder went to Temple *Emanu El* in San Francisco) Rev. Jacob Schwartz was elected and he remained for over 40 years until his death last year. Both Kartschmaroff and Schwartz had served as President of the Cantors and Ministers Association. Schwartz was also Chairman of a Committee on the establishment of a Cantors Seminary appointed by the United Synagogue of America.

Quoting from Rabbi Goldstein's history of the congregation, he says "Under direction of the Cantors, the Congregation's musical service added much to the reputation of *B'nai Jeshurun* in the city and attracted many who felt drawn by the artistic and thoroughly Jewish rendition of the ancient ritual.

It was the religious services which helped spread the reputation of the congregation. New congregations sought to establish a kind of service which while retaining the essentials of orthodoxy should permit a few innovations-organ-family pews and mixed choir.

Regulations to increase the beauty and dignity of the service began early. Before the middle of the 19th century only *Shearith Israel* made provision for any congregational singing. As early as 1805 no member of *Shearith Israel* could begin singing until the Hazzan had given the key, and no one could raise his voice above that of the Hazzan. In 1834 the Hazzan was asked not to pitch the tone too high. In 1856 *Beth El* introduced congregational chanting and during the same decade, congregational chanting of *Mizmor L'David*, *En Kelohenu* and *Adon Olom*.

Hazzan Sternberger introduced a study period for *Kohanim* to sing together and later in harmony. Only those who received instructions were allowed to bless the congregation. Great problems were involved however, in the development of choirs and choir rivalries.

Formation of a choir for general services on Sabbath was discouraged at first as an innovation. They began to rise during the middle of 19th century. Temple *Emanu-El* 1845 inaugurated the practice and in a short time great rivalry resulted from others because of competition-each vied with the other for better trained Cantors, better vocalists and choristers.

*Emanu EZ-1845* had a male choir consisting of its members. Free membership was given in exchange for singing; there were also children in the choir-each child received a suit of clothes each year as a gift. A choir leader was introduced in 1848 at \$76. a year. Average compensation in 1848 was \$26 for unmarried persons-married persons-2 seats. Two years later, Singer became director at \$75. a year. He had 8 paid choristers.

Sternberger came to *Anshe Chesed* in 1849 and began to give instructions to a choir. He used a violin, 16 adults, both men and women and 11 children and sang Sulzer's "Shir Zion". Choir Committee reports presented a record of constant changes and difficulties. The question of a mixed choir received little notice at *Anshe Chesed* which began to tend toward reform in 1849.

Jonas Hecht, the 2nd Hazzan who sang with choristers, was asked to leave the choir on the ground that it was not proper for the Hazzan to sing with ladies in one choir and to run in and out twice during the service. Hecht replied that the singing of the Hazzan with ladies in one choir was not prohibited by any Jewish laws, but that the singing of the ladies itself was not in accordance with the rites of the Jewish religion. The trustees ordered him removed from the list of the choristers.

The 3rd choir was that of *Bnai Jeshurun* organized in 1850 by Hazzan Ritterman, who trained a paid choir consisting of men and boys only. On Friday nights and Saturdays, they dressed in special robes and caps. Sulzer's music was used and they wrote for music from Europe.

There were many other choirs organized by other congregations and later by choir directors who attained great prominence such as Zavel Zilberts, Leon Kramer, Joseph Rumshinsky, Herman Wohl, M. Machtenberg and Leo Low. Most of the choirs were all male, and men sang the soprano parts in falsetto. There are still a number of such choirs in Orthodox congregations while most of the Conservative have mixed choirs of Jewish singers. Most of the Reform Temples use mixed choirs, male and female both Jewish and Gentile. The organists are usually Gentile as there is a great dearth of competent Jewish organists.

When the first Russian and Polish Jews arrived in this country, they joined the established German congregations, but in 1852, they established their own first congregation in New York-*Beth Hamidrash Hagadol*. *Beth Elohim* was organized in Brooklyn in 1854. As early as 1872 there were 29 synagogues of the Orthodox Eastern European *Minhag* in New York City. There were some in Philadelphia, Boston, and Baltimore and Chicago, and in dozens of other cities as far West as California. When the great tide of Russian and Polish Jews came, beginning with the 1880's, they soon began to organize great numbers of separate *chevres* in private dwellings, in stores and in halls. Some of them soon were able to build their own synagogue buildings. So great was their growth that in 1918, there were 1127 places of worship in New York. 730 were Orthodox. Including the handful of established synagogues there were only 237 synagogue buildings.

In the great concentrated centers it was only the largest congregations who could afford the luxury of maintaining yearly cantors at reasonable salaries and

in many, he was the only religious functionary. The smaller congregations for the most part subsisted upon the income from the sale of tickets for seats during the High Holy Days. It therefore, became vital for each of them to put their best foot forward during that season and great competition arose among them in the selection of their cantors and the size and quality of the choirs. Large placards, greatly exaggerating the virtues and capabilities of their respective cantors and choirs were hung across the fronts of synagogues, halls and theatres and many congregations "mushroomed" into existence for the Holy Days only. There were not enough good cantors to go around and consequently many pseudo-cantors arose to fill the gap. It was also necessary to change the attraction each year.

This was the era also, when many young boys, "wunder kinder" arose as cantors and were ecstatically received by the Orthodox Jewish population.

The great competition and the lure of lucre lead to the importation of many renowned European cantors who appeared as "stars" in Orthodox congregations all over the country. Some of them became the official cantors of prominent congregations at large salaries (\$10,000 or more per annum in some) with the privilege of augmenting these salaries with guest or concert appearances elsewhere. I mention only a few of such stars whose names became renowned in the last generation or so-Sirota, Karniol, Moshe Shtenberg, Kwartin, Hershman, Kapoff-Kagan, Vigoda, Katchko, Roitman, Rutman and Yoselle Rosenblatt.

The appearance of these cantors each with his individual style in wide areas necessitated the use of booking agencies and gave rise to Cantorial Agents who soon began to trade in Hazzanim as a commercial commodity, and disrupted the dignity of the profession.

The art of most of these cantors was perpetuated in a large number of cantorial records, which the Jewish populace eagerly absorbed and many imitative Hazzanim arose.

Many of these "star" Hazzanim were learned and serious musicians earnestly devoted to their profession. Their congregants and audiences had open and receptive minds to the cantorial art, witness the fact that when the Cantors Ministers Association had its 30th Anniversary Concert in Madison Square Garden in New York in 1927, 15,000 persons were present and thousands were turned away.

There were also concert artists who became Hazzanim for the holidays and attracted large audiences, but such performances added nothing to the dignity or permanence of Hazzanuth as a profession. There arose a number of cantors without special learning and without musical background and whose cantorial foundation consisted of a few years of singing with a choir and a few lessons with established cantors

and the study of a few cantorial recitations and records. They could hardly be expected to command the respect of the populace and maintain the dignity of the profession.

As a result, chaos reigned, the good suffered for the bad, and cantors were obliged to accept many indignities.

An article written by Rev. N. Abramson, President of the Jewish Cantors Association for the Jewish Communal Register of 1917-18 states: "The problem of the cantor or professional chazan may be summed up under three heads : the trial performance, the short term contract, and the congregational politicians causing humiliation and degradation. The Cantor combines both the artist and religious functionary and ill treatment not only debases his art, but degrades his communal activity. Trial performance is petty graft. The remedy is to insist on payment for trials. Dismissal of a cantor from his congregation is no more thought of than discharge of an operator from a tailor shop. Under a short term contract, he never knows when he will have to fold his tent".

He speaks of the organization of a Cantors' Seminary as a communal project. There were no cantorial schools. There were however, a number of recognized Hazzanim-Lipitz, Schwartz, Katchko, Weisser, Reisen, Beimel and later Wohlberg, who taught men who were willing to devote their lives to the profession and the Cantorial art. Many of these young men now occupy prominent positions and have broadened their knowledge throughout the years and gained the respect of their colleagues and congregants.

In the past decade or so a goodly number of European cantors who had occupied leading positions in prominent congregations, fled from the Nazi terror and established themselves in this country. Most of them are excellent musicians and full of Hazzanic knowledge and tradition and have added dignity and stability to the profession.

The need for a school to train Hazzanim was keenly felt as early as the 1840's and 50's.

In 1841 Isaac Leeser discussed with Rev. Louis Solomon of *Rodeph Sholom* congregation of Philadelphia and proposed a meeting to consider a plan for uniting synagogues in the country. He suggested the establishment of a group to supervise all religious functions, examine Hazzanim, Shohtim, etc. It also included the establishment of a central school for training Hazzanim, lecturers and teachers. He failed to get cooperation and he tried again in 1845 and 1849, but he failed both times.

The Cantors and Ministers Association of America had the establishment of a school as their primary objective for many years-in fact a large sum of money was raised by them in 1940 when the estab-

lishment of a school was their slogan, but for various reasons no school was created by them.

In 1948, the Hebrew Union School of Jewish Sacred Music was organized and for the first time a regular course of study for the Cantorial profession with able teachers became a reality. Its graduates have just begun to enter the ranks of regular full-time Hazzanim

In 1962, the Jewish Theological Seminary, implementing the ardent desire of our own Cantors Assembly, created the Cantors' Institute with a 6 year course of study, a curriculum carefully considered and with renowned teachers and will soon graduate its first advanced students.

There was also an announcement of the creation of a Cantorial School by the Seminary of Yeshiva University.

Several Cantorial organizations arose in this country, which played important roles in Hazzanic history. There was the "Society of American Cantors" founded in 1894-President Alois Kaiser-object "To develop the music of the synagogue and promote good fellowship among the members of the profession".

**There was the Cantors Association of America organized June, 1908, which succeeded the Society and which was not really a professional organization. It was more of a Cantor's Club and was dominated by the German Ashkenazic group. Later it was dominated by the Yiddish speaking East European group who attempted to establish it on a more professional basis. The name was changed to Jewish Ministers Cantors Association of America. The Reform group and Conservative group broke away and formed their own organizations. Also a Cantor's Cultural Organization was formed and another group known as the Cantor's Federation. There was great internal strife among the members of the latter and at one time, they even declared a sort of strike against the synagogues on the Eve of the Holy Days to correct intolerable practices which had been adopted by the synagogues. Their dream, as above set forth, was the creation of a Cantorial School which did not materialize. They are functioning today as the Jewish Ministers Cantors Association with its members mostly of the Orthodox group.**

There are a number of so called branches in Philadelphia, Baltimore, Chicago, Canada, the West Coast and New England. All of these are now autonomous and are not governed in any way by the New York group.

About 15 years ago, the writer attempted to organize the Cantors on a National basis. A constitution and by-laws and rules of ethics were drawn up. Several meetings were held in New York with the various cantorial organizations. The primary objective was the

organization of a Cantorial School. A great deal of enthusiasm was engendered and some money was raised. But the movement failed because the New York representatives were unwilling to cooperate unless they controlled the organization.

In 1946 the Cantors Assembly was organized in conjunction with the Music Department of the United Synagogue. In a few years of intensive activity, the Assembly has become the most prominent and authoritative organization of Cantors in America.

An association of Certified Cantors was organized in 1953 for the purpose of acting as an organ for all Cantors whom a certifying Board, set up by various groups, will admit. The organization is too young to be able to evaluate it.

In the past few decades Conservatism has moved forward and a large number of Rabbinical graduates of the Seminary have become spiritual leaders of many congregations which have undergone a transition from Orthodoxy to Conservatism. Conservatism runs the entire gamut from almost orthodox to almost reform, and while there is no official standard pattern of unified service in all Conservative congregations, a definite pattern is being formed in the use of standard siddurim, etc., in the adoption of the sermon as an integral part of all Sabbath and holiday services, in the introduction of late Friday evening services, in the limitation of time making it imperative that the entire service be squeezed into an allotted time.

The pattern of service even in Orthodox congregations where cantors might have a freer opportunity for improvisation, is moving towards the Conservative pattern, and there is no time for excess Cantorial pyrotechnics, even if there is a taste for it. All of this in the long run must stifle the growth and practice of the old type Hazzanuth in this country.

The congregants are no longer saturated with the synagogal motifs-most congregants cannot daven, let alone before the amid, as in the days gone by.

Hazzanic records do not have the same universal appeal as they had generations ago.

Except for a mere handful of men like David and Moshe Koussevitzky, Gentchoff, etc., who still command large Orthodox audiences, Jewish masses do not hunger for the old cantorial art and will not flock in masses or walk miles on the Sabbath to hear them.

Restriction of immigration has cut down the arrival of new European Hazzanim and the great Jewish cultural centers have been decimated.

On the face, all of this seems very discouraging, but should not be misinterpreted to mean that the growth of Hazzanuth in this country is at an end. On the contrary, it is just beginning. A new type of American

Hazzan will of necessity evolve. Traditionalism vs. Modernism in synagogue music is a live question and composers like Weiner, Milhaud, Fromm, Helfman, Freed, Vinaver, Bloch may be pointing the direction which synagogue music of the future will assume. Men like David Puttermann, Moshe Nathanson, Max Wohlberg, Gershon Ephros, Dr. Binder, and many others are constantly producing or encouraging the production of new music as well as music based upon ancient modes, having in mind the limitations of the service. Jews are again slowly realizing that the soul of the synagogue service is the music and that a true religious inspiration and experience is unthinkable without music.

Even the Reform element is seeking to stimulate synagogue singing in order "to infuse life and warmth into the services by the singing of the Hebrew responses and hymns".

An authoritative and universal stabilization of the areas of authority in the religious services is required. This will eventually come about by the meeting of the minds of Hazzanim, Rabbis and synagogue authorities. When this occurs the Hazzan will be able to devote himself more assiduously to the task of building the musical portion of the service with tradition, beauty and dignity and with a proper regard for all of the other modern elements which form a successful service.

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#### STUDY OF THE WEDDING RITUAL

*Hazzan Asher Balaban*

It is indeed an honor, a privilege and a pleasure for me to address you on this Eighth Annual Convention of the Cantors Assembly of America.

I have accepted this responsibility, but by no means do I claim to be an authority, or that all the ideas and thoughts expressed are my own. Consider this an intimate chat from one Hazzan to another.

What place does a study of the Wedding Service ritual have at a convention for Hazzanim? It is my aim and purpose to show you that a knowledge of this subject is of vital importance to the Hazzan. Most of us, I am sure can recite the *Birkhat Airusin* and the *Birkhat Nisuin* by heart. But as Hazzanim, we are required to know more about our ritual than the mere ability of chanting in beautiful voice and correct *Nusah*. The American community expects the Hazzan, and rightly so, to possess a knowledge and understanding of the ritual and the traditions upon which they are based. You will readily agree with me, that merely being able to recite the ritual without giving adequate attention to its fine beauty and deep significance, is unbecoming and discrediting to our profession. It is true that all of us, myself included, do not enjoy the leisure nor the aptitude to go into the depths of scholarly research. It is my firm belief that the future of the American Hazzan lies not only in his ability to chant, but also in his intellectual curiosity to probe into the deeper meaning of the text **הכִּי לְפָנֵי עֶבֶד** Every Hazzan according to his capability. Anything which contributes or tends to the strengthening of our position, should be encouraged. Hence my *huzpah* in registering these opinions. If my remarks should lead any Hazzan to take a more serious view of this matter, the *huzpah* should be condoned.

In the **בְּרוּךְ יְהוָה וְאַל יִתְּעַזֵּר** • I • P'T we find this beautiful legend. "The Holy One, Blessed be He, is likened unto a Hazzan. Just as it is the custom of the Hazzan to bless the groom and the bride under the *hupah*, so the Holy One, Blessed be He, blessed Adam and his

children, as it is written "be fruitful and multiply and fill the earth." Aside from the beautiful thought and vision of God blessing all marriages, we can firmly establish the fact from this legend that the traditional role of the Hazzan at the wedding service is to bless the bride and groom. Another reference, which bears out this fact, is found in the *Shulhan Arukh* dealing with the customs of the Nuptial Ceremony.

"Thereafter they lead the groom under the *hupah*, and they place him facing the east, the Hazzan chanting according to the custom of the place. Then the bridesmaids lead the bride and together with her, walk around the groom seven times the Hazzan chanting whatever is customary there."

What about the Hazzan who functions as a *misader kiddushin* arranging and conducting the entire wedding service? What are his responsibilities? In the Talmud we find **אמר ר' יהורה מודע בטלוב נסין ר' ו' קדושין אין לו עיסק בטלוב.** One who does not know the peculiar nature of divorce, that is the laws by which they are governed, and "*Kiddushin*" betrothal, should have no business with them; that is to celebrate a marriage or function as a rabbi in divorce proceedings. Rashi commenting on the words **לא יהי מדריך בטלוב.** says, **אין לו עיסק בטלוב.** to act as a judge in these matters, that is to resolve *Halakhic* questions, perhaps he will permit those marriages which are prohibited, and this represents an error which cannot be corrected

Another commentary takes a more lenient view and he says:

"Only to act as judge in *Halakhic* matters is prohibited, but to act as misader *kiddushin* is permitted for matters of judgment are not involved. But to arrange a divorce proceeding where there are many details involved, only those who are highly skilled and qualified may function as misader haget in divorce proceedings."

The **ר' נבון** disagrees with this and he cites such authorities as **רבנן ור' יוסטראטוס** and **ר' לוי בר' עירובין** who says that **אינו יענין בזבזת נישות** implies that **כל חתונת הנישות** is not valid if there is any dealing with matters concerning marriage and the **ר' נבון** notes that in his time, it was the custom to engage a misader *kiddushin* who had rabbinic ordination, for we are afraid of the many tragedies that occurred through incompetent misadrey *kiddushin* who erroneously caused the marriage between **אנו לא יסכים ער זבזת נישות** primary prohibitive marriages and **ער זבזת נישות** secondary prohibitive marriages. He also cites that the Rabbis of Spain, have decreed that no one, even though he is familiar with the peculiar nature of the

laws of marriage and divorce, may function as a *misader kiddushin* unless he was chosen as a spiritual leader of the community. The accepted view today is, that the *misader kiddushin* does not act as a judge on *Halakhic* questions, and that any one may act as a *misader kiddushin* and the marriage is valid, provided he approaches his task carefully and honestly. Also, provided he consults competent authorities when a difficult situation arises. It is incumbent upon him to recognize a problem and never to feel ashamed to consult with a competent rabbi when in doubt.

The *misader kiddushin* must avoid marriages on the Obstructive Days, such as the “Three Weeks,” “*Sefirah*”, and Days of Mourning. The *Shulhan Arukh* prohibits marriage within the first thirty days, *Shlosim*, of mourning for a near relative.

I will not enumerate all the possible problems which can impede a marriage, due to limitation of time. The "Table of Prohibited Marriages, in force among Jews today" may be found in the Pentateuch, under Leviticus Additional Notes, p. 659 by Rabbi Joseph H. Hertz, Metzudah Publishing Co.

Permit me to cite a few illustrations; where the *misader kiddushin* should exercise due caution: In case of the remarriage of a divorcee, the *misader* must ascertain that a Jewish divorce was granted, and whether the bridegroom is a *Kohen*; in which case, he is forbidden to marry a divorcee.

In case of a divorced man, the *misader* must ascertain whether he gave his first or former wife a Jewish divorce. If not, this man is still considered married and according to the decree of *Rabbi Gershom*, he may not take a second wife.

In the case of the remarriage of a childless widow, whose deceased husband is survived by a brother, the *misader* must ascertain whether *halitzah* was performed. Great care must also be taken in the filling out of the *Ketubah*. The *misader* should approach this task with a feeling of sanctity.

At this time, let us concern ourselves with the wedding service ritual. What is actually taking place during a wedding service? The actual service consists of four parts. Namely, the *Birkhat Airusin*, betrothal benediction preceded by the sanctification of the wine; the marriage formula recited by the groom; the reading of the *Ketubah*; and the last part consisting of the original six benedictions of wedlock preceded by the sanctification over the cup of wine, and which have become known as the *Sheva B'rakhot*. In later times, the "breaking of the glass ceremony" was added.

In order to understand the logic of the order of the marriage service, a definition of the term *Airusin* and *Nisuin* should be clarified. *Airusin* means betrothal, or as it is known today "engagement". This is synonymous with the term *kiddushin*, when used in

the Talmud in connection with marriage. The betrothal was a preliminary act of marriage, and was originally employed as a favorite means of cementing a friendly alliance between two families. Until late in the Middle Ages, marriage was approached by two stages, at each of which, some kind of contract was entered into; celebrated at two separate times and places, with an interval between. Betrothal represented the *Hithilat Hakinyan*, the first stage of transaction, as it were: the woman considered legally married although she still remained in her father's house. She could not belong to another man unless she was divorced from her betrothed. The Talmud tells us that *hahupah gomeret et hakinyan*, the entering of the bride under the *hupuh*, which was accompanied by a procession from her father's house to the house of the groom, represents the final stage of wedlock. This second stage is known as *nisuin*. What we have today is the combination of these two ceremonies, which are combined into one marriage service. This explains the use of two cups of wine, at the marriage service. (See Note 2) The reading of the *Ketubah* at the middle of the marriage service, is done to separate these two ceremonies. This Hebrew marriage document was introduced by *Shimon Ben Shetah* as protection to the wife in the event of her becoming widowed or divorced. It assigned to her a fixed sum, and testified that the bridegroom has accepted the responsibility of working, honoring, supporting, and maintaining the bride in a manner becoming a Jewish husband. The document proceeds to state that the bride has consented to become his wife, plighting her troth unto him, in affection and sincerity.

The *Harai At Mekudeshet Li* formula, is Talmudic in origin. The groom places a ring on the forefinger of the bride's right hand, reciting this declaration "behold thou art consecrated unto me, with this ring, according to the laws of Moses and Israel" and is the highlight and the essence of the ceremony: (see note 3). By

#### NOTE 1

#### TABLE OF PROHIBITED MARRIAGES IN FORCE AMONG JEWS TODAY

##### A MAN MAY NOT MARRY:

- A. His mother, grandmother, and ascendants; the mother of his grandfather; his stepmother, the wife of his paternal grandfather, and of his ascendants; and the wife of his maternal grandfather.
- B. His daughter, grand-daughter, great-grand daughter and her descendants ; his daughter-in-law, the wife of his son's son, and descendants; and the wife of his daughter's son.
- C. His wife's mother or grandmother; the mother of his father-in-law, and ascendants.
- D. His wife's daughter or her grand-daughter, and descendants.
- E. His sister, half-sister, his full- or half-brother's wife (divorced or widow ; see, however, on Deut. XXV, 5, 9) ; and the fuller half sister of his divorced wife in her life time.
- F. His aunt, and uncle's wife (divorced or widow), whether the uncle be the full- or half-brother of his father or mother.
- G. A married woman, unless Get has been given; and his divorced wife after her remarriage (her second husband having died or divorced her).

reciting the *Mikudeshet Li* "holy unto me" the bride becomes an object of reverence, and takes her place as his life-long companion. The benedictions recited at the wedding service are found in the Talmud *Ketubot*, and are attributed to *Rabbi Yehuda*. In the *Birkhat Airusin*, the Almighty is praised, Who has sanctified us with His commandments, concerning prohibitive marriages. We show our gratefulness in being heirs of a religion based upon a life of purity and righteousness and social morality. We realize, that by reciting this "*brakho*" we recognize that the moral culture of any civilization is based upon the cornerstone of purity in marriage.

The "*Birkhat Nisuin*" consisting of six "*brakhot*" the first three of which are based upon the first two paragraphs of Genesis. In the first benediction, the Almighty is praised for the Creation of the world. In the second, the Almighty is praised for the Creation of man. In the third, the Almighty is praised for the Creation of Eve, providing for the perpetual renewal of human society. The marriage service cannot be complete unless it includes some of the hopes and aspirations of the entire community to which these two individuals belong. Therefore, in the last three benedictions, beginning with *sos tasis* a prayer is uttered that the Almighty may comfort Zion, cause happiness to young couples and bring about the Restoration of our people. The marriage service concludes with the "breaking of the glass" ceremony, to serve as a reminder of the destruction of the Temple. In moments of supreme rejoicing, we sober ourselves with a reminder of our dire loss. This ceremony is also based upon the words of the Psalmist, who said: "Serve the Lord with fear, and rejoice with trembling. Where there is rejoicing, there too, there should be trembling."

How appropriate are these words of the Psalmist for us, Hazzanim. Let us serve the Lord with fear, for we are in the Service of the Lord.

H. Anyone who is not a member of the Jewish Faith; the issue of an incestuous union (mamzereth) ; the married woman guilty of adultery with him; and the widow whose husband died childless until Chalitzah has been performed. A Kohen may not marry a divorced woman, a Chalitzah widow, or a proselyte.

A MAN MAY THUS MARRY:

- A. His stepsister, his stepfather's wife (divorced or widow) his niece; and his full- or half-brother's or sister's daughter-in-law.
- B. His cousin; his stepson's wife (divorced or widow) ; and his deceased wife's sister).

A WOMAN MAY NOT MARRY:

- A. Her father, grandfather, and ascendants; her stepfather; and the husband of her grandmother, and of her ascendants.
- B. Her son, grandson, great-grandson, her son-in-law, and the husband of her grand-daughter and descendants.
- C. Her husband's father, or grandfather, and the father of her father-in-law and descendants; and the father of her mother-in-law.
- D. Her husband's son or grandson, and descendants.
- E. Her brother; half-brother; her full- or half-sister's divorced husband in her sister's life-time; and her husband's brother and her nephew.
- F. A married man, unless Get has been given; and her divorced husband after the death or divorce of her second husband.
- G. Anyone who is not a member of the Jewish faith; the issue of an incestuous union (mamzer) ; and the man guilty of adultery with her as a married woman.

A WOMAN MAY THUS MARRY:

- A. Her step-brother; and her step-mother's former husband.
- B. Her cousin; and her deceased sister's husband, whether of a full- or half-sister.
- C. Her uncle.**

**NOTE 2**

The Talmud further states: one may not recite two Sanctities over the same cup of wine because they were originally celebrated in two different places. You may not perform religious duties in wholesale fashion.

NOTE 3

Originally at betrothal the groom gave the bride an object valued at no less than a pruta instead of the ring used today. The use of the ring appeared during the seventh century and superseded the coin. With this the last form or vestige of the outward form of marriage by purchase disappeared.

**WEDNESDAY, MAY 11TH**

**AFTERNOON SESSION**

Hazzan Abraham Rabinowitz, *Presiding*

**NUSHAOOTH IN THE NEAR EAST**

by Dr. Johanna L. Spector, Research Fellow, Hebrew University, Jerusalem--Instructor, Cantors Institute

Jewish Liturgical Song is very old and goes back to the time of the First Temple in Jerusalem, founded by King Solomon about 3000 years ago. The Temple was, according to Biblical and scholarly sources, a

splendid institution with large choirs and orchestras and well organized, disciplined music. The elaborate set up of singers and instrumental players was intended to impress and inspire the ever streaming masses of people who thronged the Temple courts every day. But what the music sounded like cannot be reconstructed by descriptions of instruments or the number of singers and instrumentalists mentioned in the Bible. So far no musical notation has yet been discovered and we have no idea what melodies were in use nor whether singing and playing were in unison, harmonic or heterophonic, nor what rhythms and musical forms predominated, or whether musical instruments served for accompaniment only or had an independent function of their own as well, e. g. for preludes and interludes.

Unless musical notation of some kind and the key to it is discovered, we shall never know what the music of the Temple sounded like. Meanwhile the only way of approaching the music of ancient times is through comparative study. Jewish music from all over the world has to be recorded, transcribed, analyzed, and the individual **nushaoth** compared. If then, common melodic characteristics, modal and rhythmic patterns are traced to isolated communities, which have not been in contact with each other for the greatest part of their exilic period, these patterns may be taken as pointing to a common origin in Temple times. But even if such patterns are found, we still have to be careful not to jump to hasty conclusions. The antiquity of melodies cannot be judged by musical features only. The cultural influences of the host-nation and the interplay between civilization and that of others with which the host-nation came into contact have to be taken into consideration.

The oldest songs of all peoples on earth have to be sought in their respective liturgies, because liturgy is for many reasons less subject to influences from outside and liturgical song can therefore be traced back further than any other type of song. And amongst the liturgical song it is the chanting of sacred books which as a rule reveals the purest musical tradition. In Jewish liturgy the most ancient musical elements are found in the cantillation of the Bible.

One of the earliest and most primitive forms of Biblical cantillation is that of the Samaritan reading of the Bible. The Samaritans, a small community of less than 200 souls, have guarded their traditions for 2500 years. They have kept themselves apart and have refused to intermarry with non-Samaritans and hence have dwindled in number. The Samaritans consider themselves the "true Hebrews" and call themselves "guardians of the Bible" (**Shomrim**). They feel that they observe the Biblical laws, keep kashruth and the holidays as prescribed in the Bible even more strictly than the Jews. They also continue to sacrifice animals on Passover in the same way as their forefathers did thousands of years ago, a practice discontinued by the Jews with the destruction of the Second Temple. Samaritans consider Mt. Gerizim as the chosen Temple site and not Jerusalem. They also consider the Jews from King Solomon's time on as heretics for having built the Temple in Jerusalem instead of Mt. Gerizim. The strongest link between Jews and Samaritans is the reading and chanting of the Pentateuch, in which both groups believe and which is the basis of both religions.

The Samaritans have two types of Biblical cantillation: that used by the priestly class only, e. g. at home while studying, or in small gatherings of priests, and that reserved for public reading on Sabbath and holidays in the synagogue. The first type of Samaritan cantillation is based on ten (10) Sidrey **Miqrata**, which may originally have been the basis of our **Tu'amay Hamiqra**. However the Samaritan Sidrey **Miqrata** are fewer in number, while the Jewish **Ta'amay Hamiqra** number as many as twenty eight (28) signs for Biblical cantillation. Both systems resemble each other as to form and function, but it is interest-

ing, that in addition to the signs in the Samaritan system indicating stops, partial stops and phrasing as in Jewish cantillation, there are in the former also dynamic signs indicating the dropping of the voice (dim. or piano), the raising of the voice while uttering a question (crescendo) or emphasis on important words by shouting (forte). The question therefore arises whether some of the Jewish **Tu'amay Hamiqra** did not at one time have a similar purpose, which was forgotten during the centuries and which of the **Ta'amay Hamiqra** might have had similar function?

These are the names, signs and functions of the Samaritan **Sidrey Miqrata**:

Enged	.	.	- connecting words
Afsaq	:	-	final cadence of sentence (similar to <b>Sof Paaug</b> )
Ana'u	o	-	half close (similar to <b>Atnach</b> )
Arkenu	/	-	soft and low voice (Herb. <b>Rekhina</b> -"Bowing")
Sh'iyala	v	-	question (Herb. <b>Sh'ela</b> )
Z'ika	'	-	question (Herb. <b>Z'eqqa</b> )
Atmahu	<:	-	wondering (Herb. <b>Tim-ihā</b> )
Ba'u	<	-	Penitence
Za'if	z:	-	wrath and excitement (Herb <b>Za'af</b> )
Turu	:	-	studying (Herb. <b>Tom</b> )

The Sidrey **Miqrata** sound archaic, more primitive than do most of the Jewish cantillation, but are unmistakably of the same origin and source as the Jewish. However the range of the Samaritan cantillation is small, rarely exceeding a major third, and important phases or meaningful words are emphasized by raising the voice and by change of tempo.

The second type of Samaritan cantillation is much more elaborate and introduces a feature not familiar to Jewish cantillation, namely the interpolation of meaningless, extraneous syllables, like "waw, waw" into the text. These syllables occur at the end of a phrase (afsaq-sof **pasuq**) or in words of special interest. The melodic line in this second form is much richer than in the first type of cantillation and becomes often actual singing. While the first type of cantillation is "wordborn" (logogenic) \* and the text is predominant, the second type is "melody-born" (melogenic) \*, where the melody seems to be just as important as the text, and where syllables are added in order to be able to use a much longer melody for a shorter text. This latter type is contrary to Jewish tradition, which deliberately keeps the melody subservient to the Biblical text.

While the second Samaritan type of Biblical reading is utterly foreign to Jewish tradition, the first type

\* "logogenic" and "melogenic" used by Curt Sachs in "The Music of the Ancient World". Norton, New York 1943.

\*\* Dr. V. Raghavan of the Music Academy in Madras, India, was struck by the similarity between the Samaritan public reading and the chanting of the Samaveda & Rigveda, especially as the interpolation of meaningless syllables.

**appears to** have been also the basis of all Jewish cantillation. This is the more remarkable, since the first type is most likely older than the second, as it was used exclusively by the privileged priests and "taboo" to the layman. This we know from current Samaritan practices, and this is in consonance with what we know to have been the practice of priestly classes in ancient times, who would not disclose their knowledge to the "uninitiated". A clear parallel can be found in Bar Hebraeus discussion of a musical notation on clay plaques to texts in hieratic Sumerian and vernacular Semetic, of which the texts end with the solemn formula: "Secret. The initiated may show it only to the initiated." \*\*\*

Another parallel to this keeping of a "trade secret" is found in Jewish history as well: Hogros, the Levite, apparently a Pharisee, refused to disclose his musical knowledge to his successors, who were most likely Sadducees. (*Yoma 28a*: "... lest a dishonest person acquire them and they worship idolatry.") But what these musical trade secrets were is not known. It is not known whether they concerned themselves with musical notation, a certain manner of singing or performance, or Makamat (modes).

An ancient tradition of Biblical cantillation was also preserved by the Jews of Yemen. The Yemenite Jews, isolated from other Jewish groups for thousands of years, followed Jewish tradition closely and guarded it zealously. It is for instance the only community in the world, which translates every Biblical passage into Aramaic, just as it, was done during the time of the 2nd Temple, when Aramaic was the language of Israel, and Hebrew only a second tongue. The Yemenite Jews at no time spoke Aramaic, their language was always Arabic, but they kept the tradition as it was prescribed in the *Mishna*. Therefore to this very day every *Shabbath* the *Parasha* is read publicly with the *Turgum* (Aramaic translation), the *Turgum* being chanted by a little boy. Incidentally, while the Hebrew text is cantillated according to the tradition *Ta'amay Hamiqra*, the *Turgum* is given in a tune, a *niggun*, which varies slightly according to the length of the sentences.\*

Now let us explore another rather interesting area of liturgy, "*Shirath Hayam*", the Song of the Sea, a prayer said by the entire congregation. The way this song is rendered by the Yemenite Jews is quite unusual: one hears clearly Fourths and Fifths, and is reminded of the "organum" of the Middle Ages. The geographic isolation of Yemen and the forbidding attitude of its kings towards Europeans make an intrusion of European influence impossible. Hence, where did this simplest form of harmony come from to the Yemenite Jews? In trying to answer this question we have to consider a few facts: It is not a feature of the Near East to sing in Fourths and Fifths, and so Arabic influence is to be excluded. Could then the harmony have come from the Sudanese Negroes via Ethiopia with which Yemen was in close contact? Or was this still a feature remembered from Temple times and preserved more or less in its original

form? So far there is no answer to this puzzling question, the more puzzling because not a single Jewish community in the Near East or anywhere else sings or plays spontaneously in this early harmonic form. In the Near East or in Central Asia the form is at the most heterophonic, but never harmonic, not even by accident. The Song of the Sea of the Yemenites shows also a radical change of tempo when Miryam joins in with the timbrel: at this point dance rhythms are introduced into the song, the better to bring out the spirit of the text, but no actual dancing takes place. Is this also a remnant from Temple times, when at this point people may have broken into dance? That is as far as we can go in thinking this problem through. For an answer to this question we shall have to wait until we have more material and data regarding this phenomenon. Nevertheless one can still assert that there is such a thing as a motive traceable to Temple times as is borne out by the following case.

Highly interesting is the melody of the Decalogue from Zacho, Kurdistan. The Kurdish Jews lived isolated in the mountains of Kurdistan since the Babylonian exile and developed a tradition of their own. Nowhere in the world were the Ten Commandments read quite in the same manner. The Kurdish Jews do not, as might be expected, intone the Decalogue to a melody which is repeated over and over again and does not change except for slight variations. Their melody is composed of three distinct and different motives, all of which point to antiquity. These motives occur also in the Samaritan Decalogue as well as in certain Yemenite prayers, as for instance the "Prayer for Rain", which in form and expression belongs to the most archaic in Jewish music and is very close to an incantation. The melody of the Kurdish Decalogue belongs to one of those rare examples, where common musical patterns occur within otherwise different, styles of isolated Jewish communities.

As an example of an almost universal tradition among Jews the world over one might point to the Persian rendition of the Book of Esther on Purim. The Persians read Esther in much the same way as do Europeans, except that their reading is more colorfully done because of the fact that it is acted out **by the reader**.

It is surprising to what extent the ancient Babylonian community of Bagdad was influenced by Arabic music: the *Kinot* are completely Arabic in style, showing all the features of Arabic folksong. The range is wide, the melody changing as if improvising, and has little resemblance to Jewish liturgical song, which is usually restricted to a third or fourth and through

- ++ Bar Hebraeus "Buch der Strahlen" Leipzig 1907-18.
- Another very curious feature of Yemenite Biblical reading is the pronunciation of the Jews from Shar'ab which reminds one of the Hebrew pronunciation in Lithuania. One wonders whether this is purely accidental. (The only common feature in the merger of vowel-phonemes *Holem* and *Sere*. In certain parts of Yemen, South and East up to Hadramaut, *Holem* is pronounced "e" etc. Dr. I. Garbell. Hebrew University, Jerusalem.)

microtones enriches and embellishes the small range. The next case appears as a contrast to the above example of the influence of the host nation upon the Jewish community. On first hearing one might arrive at the conclusion that in this case the Jews influenced the Christian Church in the Near East. But is it really so? Let us see. The Midnight Mass of the Greek-Orthodox Syrian Church sounds in sections completely Jewish : it uses frequently the enlarged second, which is considered by all Eastern European Jews as "typically Jewish", employs cantor and choir, responsorial singing and even the "drone". How can we explain this curious resemblance? Did the Church learn from the far away Jews in Europe, since Near Eastern Jewish liturgical song sounds different? Not very likely. We know however that the Greek-oriental mode employed to this very day in Greece contains two enlarged seconds (d-e flat-f, sharp- g-a- b flat- c sharp -d etc.) This is precisely the mode employed by the Syrian Church in its Midnight Mass. Its first tetrachord is the tetrachord of the **Maqam Hijaz**, a **Makam** used frequently in Arabic countries. But the enlarged second occurs also in other **Makamut** of the Near East and in modes of the Mediterranean countries. Although originally an importation from Central Asia by the Mongols, it may have penetrated into Churchsong both under the influence of the Byzantine world and the Arabian environmental folksinging in Syria. Enlarged seconds are much beloved by Eastern European Jews as well, and used in the synagogal mode known as the "**Ahava Rabba**". It is therefore established that the mode employed in this particular section of the Midnight Mass (shortly before Kyrie eleison) is similar to the mode used by European Jewry; furthermore cantor and choir as well as responsorial singing are common to Synagogue and Church, a form which tries to approximate the singing at the Temple.

It seems obvious that Near Eastern Church and Eastern European Synagogue have drawn their modes from the same source, namely, Near Eastern folksong. No influence of Synagogue upon Church was necessary, and both may have arrived at the same results independently. But how come that the Near Eastern Synagogue does not make use of the enlarged second in its liturgies? In all other musical features as coloratura, trills, sequenres, modes, free rhythms and microtones it is a true child of the Near East. Only the enlarged second is missing. Why does Near Eastern liturgical song in general\* avoid the enlarged second? Since ancient times the enlarged second was associated with the Aulos, a shrill pipe, employed in pagan worship. It may therefore be possible that enlarged seconds together with the Aulos were banned in Temple times, and remained banned from the Synagogue in the Near East even after the destruction of the Temple.

But why are Eastern European Jews so fond of the enlarged second? Perhaps the answer is that: while in the country of their origin, the Jews rejected the enlarged second because of their associating it with the originally pagan worship and "orgiastic" practices;

later, when in Europe, and clinging desperately to their ancient traditions of the Near East, and nostalgic for everything that might remind them of their former homeland, they now absorbed willingly all musical features reminding them of their country of origin, including the enlarged second, whose former function may have been forgotten.

In the above article I have chosen the few examples with a view to elements of commonness, which might be used as steps in tracing back to a common musical heritage :

- 1) the possible basis of all Jewish cantillation (Example : Samaritan priestly reading of the **Pentateuch**) ,
- 2) the traditionalism of the Yemenites (Aramaic **Turgum**) which expresses itself in their music as well, (Example: cantillation of the Pentateuch)
- 3) the possible use of early harmony in Temple times as preserved by the Yemenites, (Example: Song of the Sea),
- 4) common musical patterns existing in isolated Jewish communities, as revealed by a comparison of Kurdish, Samaritan and Yemenite liturgies, (Example : Kurdish Decalogue) ,
- 5) a tradition almost universal among Jews (Persian reading of the Book of Esther),
- 6) common Near Eastern elements as preserved by Synagogue and Church independently, (Example: Midnight Mass of Syrian Church).

From the examples cited above and the partial analyses one readily sees however how many gaps there are in our knowledge of Near Eastern liturgical music. The only hope to fill these gaps, is more and more examples, hoping, that by mere volume it will be our luck to find the missing links upon which the solution of the many puzzles confronting us depends. Obviously a great deal of recording still lies ahead of us. It is a long range project to collect, transcribe, analyze and compare all Jewish musical material available. Knowledge of African, Arabian, Persian, Turkish and Central Asiatic (Mongol) music is necessary to determine influences and origins, parallel developments or diffusion. The process of Jewish musicological research is slow and painstaking. On the other hand it is of utmost urgency to collect the musical material which exists in oral tradition only. If not done quickly it will be lost forever, since all Jewish communities are uprooted and subject to complete assimilation and integration in the melting pot of Israel. The pity then will be that not only shall we lose the opportunity of preserving the immediate past of all ethnic groups, but we shall never again have the opportunity of tracing what is common to all of us and thus reconstructing our musical heritage from Temple times.

\*Egyptian and Syrian Jews introduce occasionally the **Hijaz**.

## REMINISCENCES OF THE GOLDEN AGE OF HAZZANUT

Leo Low

Mr. Low delivered an altogether engaging and interesting review of his life's work with *some* of the greatest Hazzanim of the early 20th century. Mr. Low's talk was delivered extemporaneously from only meager notes. Unfortunately, illness in Mr. Low's family prevented him from setting down his remarks in time for inclusion in this publication. It is our hope and prayer that Mr. Low will some day soon set down on paper the remarkable story of his experiences.

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## EVENING SESSION

### CONCERT OF JEWISH MUSIC

1. L'eil Boruch ..... **M. Wohlberg**  
V'ahavta ..... *D. Milhaud*  
Ad Ana Adonai (Psalm XIII) ..... *M. Milner*  
Mr. Robert Zalkin  
*Candidate for Graduation-The Cantors Institute*
2. L'cho Dodi ..... *S. Naumbourg*  
V'shomru ..... *A. Vienus*  
Modim Anachnu Loch ..... *I. Alter*  
Hazzan Harold Lerner  
*Cong. Adath Jeshurun, Syracuse, N. Y.*

3. Mi Sheberach ..... *J. Schraeter*  
V'se-erav ..... *J. Schraeter*  
Adonoy Zechorou ..... *J. Schraeter*  
Hazzan Alvin F. Schraeter  
*Temple Petach Tikvah, Brooklyn, N. Y.*  
Mr. Sheldon Rosenbaum, *Accompanist*

### INTERMISSION

4. Shir Lama-alot (Psalm CXXI) ... *Shula Doniach*  
Hitragut ..... *Persian Folk Song*  
Ma Yafu (Shir Hashirim) .. *Yemenite Folk Song*  
Shir Hab'er ..... *Michrovskey*  
Miss Shirley Sudock, Soprano

5. Hebrew Melody ..... *J. Achron*  
Prayer ..... *J. Weinberg*  
Florica Remetier, *Violinist*  
Mr. Sheldon Rosenbaum, *Accompanist*

6. Old Jerusalem ..... *Henoch Kon*  
From the World of Sholom Aleichem ..... *H. Kon*  
a) Menachem Mendel  
b) Matchmaking

- Dance of the Bucharin Jews ... *Arr.: V. Heifetz*  
**Flora** ..... *Pugatchoff-Heifetz*  
Judith and Felix Fibich  
*Interpretive Dancers*  
Mr. Vladimir Heifetz, *Accompanist*

THURSDAY, MAY 12TH

## THE HAZZAN, HIS INFLUENCE AND NEEDS

### MORNING SESSION

Hazzan Nathan Mendelson, *Presiding*

DISCUSSION: The Problems of Placement

MODERATOR: Hazzan Max Wohlberg

DISCUSSANTS : Hazzan Samuel Dubrow, Hazzan Harry J. Lubow

The session was opened by Chairman Hazzan Nathan Mendelson who turned the meeting over to moderator, Hazzan Max Wohlberg.

A letter was read from Hazzan Samuel Dubrow which reads as follows:

I am sorry to be unable to present my thoughts to you in person. I have, therefore, tried to pin point my thought on the problems of Placement in the following 5 items :

"1--The situation on the students. There should be further clarification between what consists of a weekend position, and when does it become a full time one. Also what positions should a student who has just come out of school be recommended to?

2--How many men should the Placement Committee recommend to a Congregation at one time. Wouldn't it be best to give them one man at a time, and only after they have decided that they definitely don't want him, should they have an opportunity for another.

3--There should be more effort put forth in behalf of a man after he has been recommended to the Congregation. It is in this way that a manager or anyone else takes positions away from us. They go with their men and use every trick to see to it that he gets the position. We don't have to resort to anything **unethical**, but we certainly can have someone follow up the situation to see what is happening. Very often the man has an interview, and he sits and waits, while someone else **is** stealing the position right from under him.

Auditions shall only be given at services in a Synagogue. Very often this rule is violated by the Synagogue, in that they insist upon auditions being given during the week before a handful of people, and when the candidate is only allowed to sing a number or two. The committee listening is in no position to judge the merits of the Cantor nor is he able to show his real professional ability. In fact, by this very reason alone, many Congregations have chosen the wrong man merely because those few people had enjoyed this one rendition that he probably learned so well, and **was all** he knew.

4--No member shall officiate in any Congregation without receiving a reasonable honorarium mutually agreed upon, plus expenses for travelling and lodging. Very often Synagogues are reluctant to pay an honorarium, and should they be asked for it by the Cantor applying, take quite an offense at it. This should be clarified by the Placement Committee to the Synagogue in each case, so that there is never any embarrassment to the Cantor who is auditioning.

5--Members shall not insert advertisements concerning placement, or reply to such advertisements, or use managers or personal representatives. Our Placement Committee recommends its members in a very ethical manner, and our men go about obtaining the positions in accordance with all our rules and regulations. Yet many a fine position is lost to us, not because the man we recommend is inferior, in fact most of the time he is better than the man they choose. It is simply that our Congregations will still go to managers, or somebody who knows someone will get this or that one, and by unscrupulous means involving any tricks they could devise, will take the position away. It is absolutely necessary that the Cantors Assembly do its utmost to fight these conditions by constantly educating our Congregations in the benefits they will receive by dealing through an organization such as ours. Week in and week out there are advertisements in the various Jewish presses for Cantors, which we are not allowed to answer individually. The only way we can stop Congregations from putting ads in the papers is for our members to continuously notify the Placement Committee of any ads they might see. In turn we should answer each ad telling the people we would be very happy to supply them with their needs, and that it is unnecessary for them to resort to newspapers or any other means, other than such channels as ours to obtain a Cantor best able to serve them. There are many young Congregations who could use the services of a full time Cantor, but because of lack of education either by the regional group, or perhaps through publicity by the parent group, take on the services instead of a part time non professional, and so in a long run spoil a perfectly fine position. It is important that Congregations be informed of what great value a professional Cantor can be to them, and how instead of saving money by having just anyone, they are actually wasting it, by not taking advantage of a man who can be of service to them in a variety of areas most necessary for their institution.



#### Presentation by Hazzan Harry Lubow

I want to say that I am not now seeking a new position but what I am now about to bring forward is for the benefit of those who are seeking new positions and are trying to better themselves and not those who have lost their positions and have been satisfactorily placed.

Some months ago the Connecticut and Massachusetts branches met at Springfield, Mass. to discuss the welfare of the Hazzan. It was decided, after some discussion, that placement was decidedly the most important branch concerning the Hazzan, and we should here and now make it the first topic of discussion at this joint meeting. A committee of four of both branches were appointed to bring this up at an executive meeting and see to it that placement was given its proper place at our National Convention.

Last year Hazzan Morris Schorr said, and I quote him, "I am convinced more than ever, and I think you will agree with me, that placement is one of the more important branches in our organization, and that before long, we shall be obliged to find someone who can handle this job on a professional basis, rather than rely upon men who do this voluntarily, albeit with great loyalty and devotion."

What, if anything, was done about such a profound admission? Placement may be of the least importance to those of you who are set for life in well paying positions, but to those of us, and I must say more than 90% of our membership it is the only talking point a Hazzan has. If a Hazzan knows that there are some positions open that offer as good, or better opportunities than his present position, he can hold his head high. There have been some remarks about lowering the standard of the Hazzan when it comes to the discussion of money. Here I say again, that the more money a Hazzan can receive; his standard will be raised higher and higher and his best ally is knowing of opportunities and not be kept in the dark from seeking such opportunities. I don't have to tell you gentlemen that if your congregation heard that you were offered more by another congregation, they would immediately try to meet it or better it.

This brings me to the topic of our branches. Our branches should be given as much authority as branches in all other organizations. Put more responsibility upon them, not less. There is a world of good they could do because they know the individual Hazzan not only by name but by personality, voice, ability, character, etc. I am sorry I can't say as much for our national body. Let these branches function as a guide to the placement bureau.

If there is a position open, a letter be sent to these branches, giving the requirements of the position and that the individual branches recommend a Hazzan for such a position. I don't think you will have any cause for apprehension if you put your trust in the individual Hazzan, for if a man has been given an equal opportunity, he has no need to step out of bounds.

In closing, there are many questions that will be brought up and discussed from the floor, so I will not elaborate on some of the inequalities that have been brought to my attention. But this I must add that a Cantor should not have to write to a congregation for an appointment. His appointment should be arranged through the National office.

Summation :

After the discussion from the floor, two points were very vividly highlighted.

1) That placement was not perfect as our President Hazzan Sudock contends but is in great need of study.

2) That the question of Cantor-Rabbi relationship, their influence in placement and their relationship to the Cantor and the Temple service must be brought once and for all to light. It is my contention that we devote the rest of the year to these problems and if we cannot satisfactorily find a solution that our next convention deal just with these problems.

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The meeting was opened to discussion. Hazzan Wohlberg answered questions about student placement.

1. Students are not permitted to accept permanent positions.

2. Graduates should not be placed under limitations in accepting positions but age and seniority are given preference over graduates.

3. Weekend jobs are only for Shabbos and are given to students to gain experience. These students have no further contact with the Congregations.

Hazzan Milton Freedman asked: in the case of the student who was requested by the Congregation to accept a permanent position, was the student introduced by the Cantors Assembly Placement Committee. Answer-He had been serving as part time Cantor. Congregation wanted him to continue. Cantors Assembly refused to allow him.

Question-Relative to student placement (see No. 2 above) Should Cantors Institute graduates be required to have the same two year service requirements before being eligible for Membership in the Cantors Assembly. Answer-It would be wrong to create secondary type of membership. Students become members upon graduation (see By-Laws).

Question by Hazzan Koret: Number of Congregations would like to have a young man as Cantor without experience who can be moulded to the desires of the Congregation and/or the Rabbi, in preference to an experienced Cantor, therefore limitation should be placed upon what type of Congregation shall be open to graduating students.

Question by Hazzan Saul Meisels: Cited example of placement procedure in case if young Rabbis. Position near Cleveland was open. A young Rabbi in the

City wanted the position but knew that he would not be permitted to accept it because of his inexperience.

2. Problems of Rabbis and Congregations who are unwilling to cooperate with the placement procedure of the Cantors Assembly. Suggestion that method be devised of insuring cooperation with Synagogues and Rabbis. Hazzan Michael Hammerman rose to second Hazzan Meisel's suggestion.

1. Hazzan Goldring-major problem of placement is Cantor who wishes to, or must change his position to better himself.

2. Suggestion that Placement Committee consult with Cantors in the same community when position is open.

Hazzan Shelkan-1. Placement Committee does not know candidates personally. Committee should investigate each candidate. Often the wrong man is sent to a positioia

2. Suggestion not to approach men for placement who already have positions.

Hazzan Altman read a series of suggestions to the Placement Committee on behalf of the Metropolitan Region,

1. It is suggested that the placement committee confer with the incumbent, before sending a candidate for the position, even if the incumbent is not a member of the Cantors Assembly.

2. Furthermore, we suggest that a committee be appointed to act as conciliatory group between Cantor and Congregation, in case of controversy before applicants are sent for the position. The incumbent should be fully informed of the negotiations.

3. A member of the Placement Committee should be appointed to act as intermediary, between Cantor (the applicant) and Congregation, if requested, by the applicant.

4. It is recommended that the placement committee be either enlarged or appointed a special committee-or-an officer of the Regional Branch as ex-officio, to act with the aforementioned Committee.

5. We suggest that a change be made on the application sent to a Congregation. It should not enumerate all the duties Cantor may fulfill, but rather ask what does that particular Congregation require of the Cantor they seek.

6. New graduates of the Cantors Institute should not be sent to top positions. It is suggested that they serve an apprenticeship in lesser positions.

7. We suggest that when a position is open, the Placement Committee call in for an interview the

candidates they have in mind for the position, before deciding who is and who is not fit for the position.

Mr. Sol Mendelson, (student placement representative of the Cantors Institute). Unlike Rabbinical students, Cantors Institute students are not subsidized and must hold some sort of position in order to maintain themselves. No student has ever, or will ever be sent to a Congregation which has at any time had a full time Cantor. Only new positions and part time positions are available to students and only after consultation with the Placement Committee of the Cantors Assembly.

Hazzan Rosenbaum suggested procedures for placement:

1. A Committee to be set up to evaluate all Congregations now being served by the Cantors Assembly Members.

2. In regard to relationship with Rabbis and Congregations on placement problem; Cantors Assembly should meet with representatives of the Rabbinical Assembly and the United Synagogue to discuss the problem of placement.

Hazzan S. Winter of Philadelphia.-The Problem of placement affects applicant and this has not been emphasized. Main problem of applicant is trouble of getting to audition. Suggested that red tape be eliminated.

Hazzan Meisels suggested a vote of thanks to the Placement Committee for the devoted job they have done in the past.

Hazzan Mandell suggested that Rabbis be persuaded to abide by rules of the Placement Committee. He asked the question "Is it true that candidates must resign from their positions before applying for a new one?" Answer by Hazzan Wohlberg: "No."

Hazzan Glueck suggested that present Placement Committee is inadequate to serve the needs of our present membership. Executive Committee should take steps to revise same.

Hazzan Heiser suggested that Placement Committee investigate the duties of the incumbent Cantor before sending candidates for position.

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#### LUNCHEON BANQUET Concluding Session

This last session was devoted to the Assembly's latest publication "Zamru Lo". Copies were distributed to all attending who proclaimed it, "a treasury

of synagogue gems." Hazzan Moshe Nathanson, editor, was given a great ovation for his fine work. Hope was expressed that hundreds of copies would soon be in the hands of Congregants all over the country.

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#### CLOSING PRAYER

Morton Shames, *Student Cantors Institute*

Lord of the universe, as this year's Convention draws to a close, there is within us a feeling of gratitude.

Our hearts are filled with joy and thanksgiving for the opportunity Thou hast granted us to meet once again with our colleagues to join in study and discussion for the progress of our chosen profession.

In this year which marks the Tercentenary celebration of the Jew in America, we thank Thee, O God, for the many privileges which are ours in this blessed land; and for the strength and wisdom Thou hast bestowed upon us to give of ourselves to the growth and cultural development of this country.

For the opportunity which is mine to represent the students of the Cantors Institute this year, I thank Thee O God, We pray that Thou wilt inspire the first graduating class to be a source of pride both to the sacred calling of Hazzanut and to those who gave so much of themselves that this graduating class could become a reality.

Grant, O God, that our contribution to Hazzanut will be a firm link in the chain which has had such a glorious tradition, and may all who come after us be so inspired.

Mayest Thou look upon us, Shelihey *Tzibur*, with favor and grant us endless zeal and strength to serve Thee and the Jewish community tirelessly.

Happy are we, how goodly is our portion, how pleasant our lot, and how beautiful our heritage. Amen.

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Prior to their departure for home each Hazzan was given a complete mimeographed report of the entire convention prepared by Hazzan Samuel Rosenbaum. The reports, it was hoped, would be given by each Hazzan at the first opportunity to the members of each Hazzan's Board of Trustees.

In this manner, the work of the Convention would be brought to the attention of the lay leaders of our congregations.

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